

A LITTLE
MANUAL
Of the Poor Man's
Daily Devotion,

Collected out of several
Pious and Approved Au-
thors. By *W. C.*

In which are Added,
The Jesus-Psalter; with a Litany
of our Saviour's Passion;

A S A L S O

A Treatise of the Devotion of the Beads
and Rosary; and the whole disposed
in a better order, than in the first Edi-
tion, by the Author.

1 Tim. 4. 8. *Piety is profitable for all things,
having promise of the Life that now is, and of
that to come.*

The Fifth Edition.

London, Printed 1705.

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A Brief Account of the A U T H O R.

IT has been thought convenient in the new Edition of this Manual, to give some account of the Author; because (as St. *Ambrose* well observes) *Primus discendi ardor, nobilitas est Magistri.* l. 2. de Virg. Nothing more incites us to learn, than the esteem we have of our Master. Wherefore tho' this Manual has been made use of by all sorts of Persons, with great benefit, and comfort to their Souls; yet when the dignity and sanctity of him that compos'd it, shall be known; questionless 'twill very much encrease their esteem, and raise their devotion.

The Author therefore of this Book was Mr. *William Clifford*, a Priest of the Secular Clergy. He was Son to Mr. *Henry Clifford* of *Brakenburgh*, and Mrs. *Eliz. Thimelbey* of *Irnham*, who in her Widowhood retir'd to the Monastery of English Nuns in *Louain*, became Religious, and was very much esteem'd both for her Piety and Parts. He was Lineally descended from the ancient and noble Family of the *Cliffords*, who were first created Barons, and afterwards Earls of *Cumberland*. By right of Succession the Baronny fell to him; (his Father coming out of the Family before the Earldom was conferr'd on it) and he might justly have assum'd the Title of *Lord Clifford*. But so great was his humility, that nothing displeas'd him more than to hear this mention'd; and when any took the liberty to speak of his noble extraction, he presently check'd that Discourse, saying, he valu'd the Character of Priest above all Titles of Worldly Honor; and therefore desir'd not to be taken notice of on any other account.

The English Seminary at *Lisbon* being newly founded, and standing in need of able and discreet Superi-

A Brief Account of the Author.

ors to undertake the Government of it; the late Right Reverend Lord Bishop *Chalcedon* made choice of *Mr. Clifford* for one: And the event shew'd he was not mistaken in his Judgment of him. For whosoever has been acquainted with the history of that Colledge, cannot but be convinc'd that the preserving of it, was owing to the Prudence, Patience, and Piety of *Mr. Clifford*. He had indeed incredible difficulties to struggle with, both from the strange humours of the Founder, and the extream poverty the House labor'd under, but *Mr. Clifford* by patiently supporting the one; and by his wise Conduct, and Management as to the other, so far overcame all, that he left the Colledge in a flourishing condition.

His next Employment was the Government of *Tourney Colledge in Paris*, which the Cardinal *Richlieu* granted to the mention'd Lord Bishop of *Chalcedon*, for the Education of the English Clergy. Whilst *Mr. Clifford* was Superior of this House, he had under his care (besides other worthy Members of the Clergy) the late Right Reverend Lord Bishop *Leyburn*: and the much esteem'd Dr. *Gage*, who was Doctor of *Sorbonne*, and died President of the English Seminary in *Doway*.

After some Years spent in the mention'd Employments, *Mr. Clifford* retir'd to the Hospital, call'd the *Incurables*; where he divided his time betwixt his own private Devotions, and his charitable assistance towards the poor Infirm Persons of the said Hospital; whom he often serv'd with his own Hands, and edifi'd with his pious Discourse.

But the Charity he shew'd them, did not make him forget the Poor of his own Country. For during his retreat in that Hospital, he compos'd Two excellent Books for their sakes, the one call'd, *Christian Rules*: The other, this present *Manual*: Which (such was his Humility) he judg'd only fit for the Poor, and Persons of a mean Capacity; and therefore styles it accordingly,

Tho'

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Tho' Mr. Clifford had as he thought, sequestred himself from the World by lying hid in this pious Retreat; yet the sweet odour of his most vertuous Life broke forth abroad, and drew many to partake of his Advise, and profit by his Example. Amongst others the late Abbot *Montaigu*, after the death of the Queen Mother of *England*, retir'd to the Hospital where Mr. Clifford then liv'd: And when this humble Priest saluted the Abbot at his first entrance, with those Words: *My Lord you are come to help me to Die.* The Abbot reply'd: *No Mr. Clifford, I am come to learn of you how to live.* And indeed his chief motive of choosing that Retirement was the great Opinion he had of Mr. Clifford's Vertue, and hopes of profiting by his Example.

The usual conduct of God's Providence towards his best Servants, and most belov'd Friends, is to exercise their Patience with long and painful Infirmities. This Tryal was not wanting to Mr. Clifford, and he bore all the Incommodities of a long Sickness, not only with Patience, but also with such a chearfulness and sweetness, as extreamly edify'd all that came near him.

Abbot *Montaigu* frequently Visited him in his Sickness, and when he found him draw near his end, he urg'd him, by many obliging Expressions, to signify what he should do for him. The holy Man for sometime remain'd silent. But the good Abbot pressing again the same Question: Mr. Clifford answer'd him in these Words. *My Lord! The only thing I desire of your Lordship is, that you will procure a Five for St. Peter's Bees.* Meaning thereby (as he afterwards explicated himself) a House in *Paris* for the English Clergy. The Abbot promis'd to comply with his request. And tho' the small remainder of his Life, after Mr. Clifford's decease, or other engagements of his Charity, did not permit him to execute this promise: Yet God Almighty, who do's

A Brief Account of the Author.

the will of those that fear and serve him, did by other means effect, what the pious *Mr. Clifford* so much desir'd. And indeed whosoever has heard of the strange, and altogether unforeseen methods by which Providence effected the establishment of the Seminary, the English Clergy procur'd in *Paris* not long after *Mr. Clifford's* death, will easily believe that he obtain'd by his Prayers in Heaven, what he so earnestly begg'd for whilst he was upon Earth. We may also piously suppose, that the continuance of his powerful Prayers, obtain those blessings God has been pleas'd to bestow on that House in the many (considering the smallness of their number) very able and learned Clergy Men it has rais'd to the Dignity of Doctors of *Sorbonne*. For of the said House is the the Right Reverend Lord Bishop *Gifford*, and the Right Reverend Lord Bishop *Witham*. As also the Reverend Doctor *Betham*, whose eminent Learning and Piety, mov'd the late King *James* to make choice of him for Preceptor to his Son; and the great Success of the Doctor's Labours in that important Charge has convinc'd the World, His Majesty could not have made a better choice. Of the same House also was the late Dr. *Meynal*, whose solid Learning, and most exemplar Piety, drew a veneration from all that had the happiness to be acquainted with him. Doctor *Thomas Witham* (sufficiently known for his great Talent in Preaching, and directing of Souls) is another Member, and at present, President of that House. Dr. *Ingleton* (chosen by the late King for Sub-preceptor to his Son) is also of the same Society. Several others have, and by God's blessing will spring from that Seminary; and who 'tis hop'd will prove great Lights to the Church, and Ornaments to the Clergy. All which is here mention'd to set forth the merits of *Mr. Clifford*; whose powerful Prayers, as we may piously believe, gave a beginning, and continue to draw down these blessings on that House.

in

A Brief Account of the Author.

In fine, the end of this holy Man was futable to his Life, most Pious and Christian, and as he liv'd amongst the Poor, so also would he be bury'd amongst them, leaving it exprelly in his Will, that his Body should be interr'd in the Church-Yard belonging to the Hospital, the common burying place of such Poor as died there.

Moriatur anima mea moræ iustorum, &c.

A Table to find out the Moveable Feasts.

Year of our Lord.	Domi- nical Letter.	Easter Day.	Whit-Sun- day.	First Sun- day in Ad- vent.
1700.	G F	31. Mar.	19. May.	1. Dec.
1701.	E	20. April.	8. June.	30. Nov.
1702.	D	5. April.	24. May.	29. Nov.
1703.	C	28. Mar.	16. May.	28. Nov.
1704.	BA	16. April.	4. June.	3. Dec.
1705.	G F	8. April.	27. May.	2. Dec.
1706.	E	24. Mar.	12. May.	1. Dec.
1707.	D	13. April.	1. June.	30. Nov.
1708.	DC	4. April.	23. May.	28. Nov.
1709.	B	24. April.	12. June.	27. Nov.
1710.	A	9. April.	28. May.	3. Dec.
1711.	G F	1. April.	20. May.	2. Dec.
1712.	E	20. April.	8. June.	30. Nov.
1713.	D	5. April.	24. May.	29. Nov.
1714.	C	28. Mar.	16. May.	28. Nov.
1715.	B	17. April.	5. June.	27. Nov.
1716.	AG	1. April.	20. May.	2. Dec.
1717.	F	21. April.	9. June.	1. Dec.
1718.	E	13. April.	1. June.	30. Nov.
1719.	D	29. Mar.	17. May.	29. Nov.

A
CALENDAR
OF
Feasts and Fasts.

All Sundays.

JANUARY.

- 1 The *Circumcision* or *New-years-day*.
- 6 The *Epiphany* or *Twelfth-day*.

FEBRUARY.

- 1 Fast.
- 2 The *Purification* or *Candlemas-day*.
- 23 Fast.
- 24 S. *Matthias*.

Note, That in Leap-year, the Feast of S. *Matthias* is kept on the 25th. and the Fast on the 24th.

MARCH.

- 19 S. *Joseph*.
- 25 The *Annunciation*, or *Lady-day*.

APRIL.

- 23 S. *George*.

MAY.

- 1 SS. *Philip* and *Jacob*.
- 3 *Invention* of the *Cross*.

JUNE.

- 23 Fast.
- 24 S. *John Baptist*.
- 28 Fast.
- 29 S. *Peter* and S. *Paul*.

JULY.

A Calendar of Feasts and Fasts.

JULY.

- 24 Fast.
25 S. James.
26 S. Anne.

AUGUST.

- 9 Fast.
10 S. Lurance.
14 Fast.
15 Assumption of our Lady.
23 Fast.
24 S. Bartholomew.

SEPTEMBER.

- 7 Fast.
8 Nativity of our Lady.
20 Fast.
21 S. Matthew.
29 Michaelmas-day.

OCTOBER.

- 27 Fast.
28 SS. Simon and Jude.
31 Fast.

NOVEMBER.

- 1 All Saints day.
29 Fast.
30 S. Andrew.

DECEMBER.

- 20 Fast.
21 S. Thomas Apostle.
24 Fast.
25 Christmas-day.
26 S. Stephen.
27 S. John Evangelist.
28 Holy Innocents.
29 S. Thomas of Canterbury.
31 S. Sylvester.

*In case a Holiday fall upon a Monday, the Eve
is to be fasted the Saturday before.*

Move-

A Calendar of Feasts and Fasts.

Moveable Holy-days.

Easter-day, with the *Two Days* following.

Ascension-day.

Whit-sunday with the *Two Days* following.

Corpus Christi day.

Moveable Fasting-days.

All the *Week days* of *Lent*, beginning from *Ashwednesday*.

All *Fridays*, except within the *Twelve Days* of *Christmas*, and from *Easter* to *Ascension-day*.

Ember-days, four times in the Year, viz.

Wednesday, *Friday*, and *Saturday*.

1 Next after the *First Sunday* of *Lent*.

2 In *Whitsun-week*.

3 Next after the *Fourteenth* of *September*, being the *Exaltation* of the *Cross*.

4 Next after the *Thirteenth* of *December*, being *S. Lucy's Day*.

Days of Abstinence from Flesh, tho' not *Fasts of Obligation*.

All *Saturdays*, except those in *Lent*, and those on which *Eves* or *Ember-days* fall.

All *Sundays* in *Lent*.

The *Three Rogation-days*, viz. *Monday*, *Tuesday*, and *Wednesday* before *Ascension-day*.

S. Mark's Day, unless it falls in *Easter-week*.

The Time of Marriage.

THE Solemnizing of Marriage is forbidden from the *First Sunday* of *Advent*, till after *Twelfth-day*, and from the beginning of *Lent*, till *Low-Sunday*; all other Times it may be Solemnized.

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Several pious Reflections and good Advices, which may serve to recollect our Minds when we go to rest, as also to entertain them with good Thoughts when we wake in the night; and may serve for subject of Meditation for the day following.	pag. 56.
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The

The Sum of the
Christian Catholick Faith.

I Believe in God the Father Almighty, Creator of Heaven and Earth.

And in Jesus Christ his only Son our Lord.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Suffer'd under Pontius Pilate, was crucified, dead, and buried.

He descended into Hell, the third day he arose again from the dead.

He ascended into Heaven, sitteth at the right hand of God the Father Almighty.

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost.

The Holy Catholick Church, the Communion of Saints.

The Forgiveness of Sins.

The Resurrection of the Body.

And Life everlasting. Amen.

The Sum of the Christian

Our Lord's Prayer.

OUr Father which art in Heaven, Hallowed be thy Name. Thy Kingdom Come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation. But deliver us from Evil. *Amen.*

The Angelical Salutation.

HAil *Mary*, full of Grace, our Lord is with thee. Blessed art thou amongst Women; and blessed is the Fruit of thy Womb, *Jesus*.

Holy *Mary*, Mother of God, pray for us Sinners, now, and in the hour of our death. *Amen.*

The Ten Commandments.

I Am the Lord thy God, &c.

1. Thou shalt have no other Gods before me.
2. Thou shalt not take the Name of God in vain.
3. Re-

Catholick Faith.

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3. Remember to keep holy the Sabbath day.
4. Honor thy Father, and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not commit Adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy Neighbor.
9. Thou shalt not desire thy Neighbor's Wife.
10. Thou shalt not covet thy Neighbor's Goods.

The Seven Sacraments.

- | | |
|---------------------|-------------------|
| 1. Baptism. | <i>Matth. 28.</i> |
| 2. Confirmation. | <i>John 7.</i> |
| 3. Eucharist. | <i>Matth. 26.</i> |
| 4. Penance. | <i>John 20.</i> |
| 5. Extreme Unction. | <i>James 5.</i> |
| 6. Holy Order. | <i>Matth. 26.</i> |
| 7. Matrimony. | <i>Matth. 29.</i> |

Three Theological Vertues.

1. Faith. 2. Hope. 3. Charity.

Four Cardinal Vertues.

1. Prudence. 2. Justice. 3. Temperance. 4. Fortitude. B 2 Se-

The Sum of the Christian

Seven Gifts of the Holy Ghost.

- | | |
|-------------------|----------------|
| 1. Wisdom. | 5. Knowledge. |
| 2. Understanding. | 6. Godliness. |
| 3. Counsel. | 7. The Fear of |
| 4. Fortitude. | our Lord. |

Twelve Fruits of the Holy Ghost.

- | | | |
|---------------|-----------------|--------------|
| 1. Charity. | 2. Joy. | 3. Peace. |
| 4. Patience. | 5. Benignity. | 6. Good- |
| ness. | 7. Longanimity. | 8. Mildness. |
| 9. Faith. | 10. Modesty. | 11. Conti- |
| 12. Chastity. | | nency. |

The Precepts of Charity.

Thou shalt love the Lord thy God with thy whole Heart, and with thy whole Soul, and with all thy strength, and with all thy mind; and thy Neighbor as thy self.

The Commandments of the Church.

1. To keep certain appointed Days holy, without servile Works, and in hearing Mass.
2. To keep Fast and Abstinence certain Days appointed.
3. To pay Tythes to the Pastors of the Church.

4. To

Catholick Faith.

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4. To Confess to their Pastor at least once a Year ; or to another, with his Licence.
 5. To receive the Blessed Sacrament at Easter, or thereabout.
- To which many do adjoyn, Not to Marry at certain times forbidden, nor within certain Degrees, nor privately without Witness.

The Works of Mercy Corporal.

1. To feed the Hungry.
2. To give Drink to the Thirsty.
3. To cloath the Naked.
4. To visit and ransom Captives.
5. To harbor the Harborless.
6. To visit the Sick.
7. To bury the Dead.

The Works of Mercy Spiritual.

1. To correct the Sinner.
2. To instruct the Ignorant.
3. To counsel the Doubtful.
4. To comfort the Sorrowful.
5. To bear patiently Injuries.
6. To forgive all Wrongs.
7. To pray both for the Quick and the Dead.

The Sum of the Christian

The Eight Beatitudes.

1. Blessed are the poor in spirit : for theirs is the Kingdom of Heaven.
2. Blessed are the meek : for they shall possess the Land.
3. Blessed are they that mourn : for they shall be comforted.
4. Blessed are they that hunger and thirst for righteousness : for they shall be filled.
5. Blessed are the merciful : for they shall find mercy.
6. Blessed are the clean of heart : for they shall see God.
7. Blessed are the Peace-makers : for they shall be called the Children of God.
8. Blessed are they that suffer Persecution for Righteousness sake : for theirs is the Kingdom of Heaven.

The Five Senses of the Body.

1. Sight. 2. Smelling. 3. Hearing.
4. Tasting. 5. Touching.

The Three Faculties of the Soul.

1. Memory. 2. Understanding. And
3. Will. The

The Office of Christian Justice.

To decline from evil, or sin: and to do good, or the duty of Justice.

Of Sin.

Sin is double. Original, or Actual. Mortal, or Venial.

Seven Capital Sins, commonly called Mortal or Deadly Sins.

1. Pride. 2. Covetousness. 3. Lechery.
4. Wrath. 5. Gluttony. 6. Envy.
7. Sloth.

The Seven contrary Vertues.

1. Humility. 2. Liberality. 3. Chastity.
4. Meekness. 5. Abstinence.
6. Patience. 7. Devotion.

Sins against the Holy Ghost.

1. Presumption of God's Goodness.
2. Despair in his Mercy. 3. Impugning Truth more freely to sin.
4. Envyng another Man's spiritual Good. 5. Obstinacy in Sin.
6. To die in final Impenitency.

Four things crying to Heaven for Vengeance.

1. Wilful Murther. 2. Sin of Sodomy.

The Sum of the Christian, &c.

my. 3. Oppression of the poor
Widows and Fatherless. 4. De-
frauding Laborers of their Wages.

*Nine ways of being accessory to another
Man's Sin.*

1. By Counsel. 2. By Command-
ment. 3. By Consent. 4. By Pro-
vocation, or leading others. 5. By
Praise or Flattery. 6. By conceal-
ing the Faulty. 7. By partaking.
8. By holding our peace, and not
speaking unto such as be under
our Charge. 9. By dissembling;
or not finding fault, or hindring
when we may, or have Charge.

Three kinds of Good Works.

1. Alms-deeds, or Works of Mercy.
2. Praying. 3. Fasting.

Three Evangelical Counsels.

1. Voluntary Poverty. 2. Perpetual
Chastity. 3. Entire Obedience.

The Four Last Things.

1. Death. 2. Judgment. 3. Hell.
4. Heaven.

A LITTLE
M A N U A L

Of the Poor Man's
Daily Devotion;
CONTAINING

Several Exercifes of Piety; as time
and fit occafion may require.

An Exhortation to Prayer.

ST. *Thomas* gives this folid rea-
fon for the great neceffity of
Prayer; that God by his Di-
vine Order and Providence, from all
Eternity hath determin'd to beftow
upon Souls, what in time he affords
them, by Prayer: as alfo that there-
by he hath meafured the Salvation,
the Conversion, and Perfection of
Souls. For even as he hath difpofed,
that by plowing and cultivating the
B 5 Ground,

Matth. 7.

Ground, he affords us abundance both of Bread and Wine, and other necessities for the life of Man: so hath his Divine disposition ordained to communicate his Graces and heavenly Gifts to our Souls, by means of Holy Prayer. For to receive of him, he first requires, that we should ask; to find, that we should seek; and that we knock before the Door be opened to let us in. So that Prayer is the proper means, and conduit whereby God supplies our necessities, relieves our poverty, and replenisheth us with Grace and Benefits.

Gen. 21.

By this we see our great necessity of betaking our selves to Prayer; which is compared by the Holy Fathers, to *Jacob's Ladder* reaching from Earth to Heaven, and the Angels descending and ascending thereby. *St. Austin* calls Prayer, the Key of Paradise, which opens to all the Treasure of God: *Oratio justī clavis est cœli; ascendit precatio, & descendit Dei miseratio.* Yea; Prayer is to the Soul as is Bread to the Body, saith he. All Men have so much need of Prayer, saith *St. Chrysost.* as Plants have of Water; nor is it possible for

us

us to bring forth the Fruits of Piety, saith this great Saint, unless our Hearts be well watered with Prayer.

A Morning Exercise of Holy-Prayer.

YOU awaking in the Morning, endeavour to raise up your first thoughts to God, with thanksgiving for preserving you that Night, and affording you the good beginning of a new Day, wherein to labor for his Glory, and for your own Salvation, by the amendment of your Life, and better serving his Divine Majesty.

You having now taken sufficient Rest, and your usual Repose; being hindred by no just cause, nor indisposition; but if it be meer sloth and sluggishness which would rob you of precious time (whereof for every moment we must give exact account to God) then endeavor to surmount all sinful sloth, by offering that Act of Mortification to God, as your first fruits of that new Day, most justly due to him: and immediately raising up your self making the sign of the Holy Cross, say;

In the Name of our Lord Jesus Christ

May Christ crucified I do rise; He bless me, govern me, and confirm me in all good works, this day and evermore; and after this mortal life, bring me to life everlasting. *Amen.*

Here make to God a morning oblation of all your Thoughts, Words and Deeds of that day. And in particular resolve carefully to avoid that sin to which you find your self daily most subject to fall into.

You being now ready, and kneeling down devoutly in your place of prayer before a Crucifix, or some devout Picture, thereby the better to fix your Thoughts upon Piety: There humbly adore the Divine presence of God; acknowledge your own Vileness, and render him most humble Thanks for all his gracious Benefits. Crave humbly his Grace to preserve you that day from all Sin, and to enlighten your Understanding, to know his blessed Will, and his Divine Help to perform the same.

Come Holy Ghost, replenish the Hearts of thy Faithful, and kindle the Fire of thy Divine Love in them.

Illuminate our Minds, O Lord, we beseech thee, with the Light of thy Clearness, that we may see what we ought to do, and have Power to accomplish those things which be rightful; through Christ our Lord.

Amen.

Prevent,

Prevent, we beseech thee, O Lord, our Actions by thy holy Spirit assisting, and in helping forward, prosecute them, that all our Prayers and Works may begin always from thee; and begun by thee, may so be ended. Through our Lord Jesus and merciful Redeemer. *Amen.*

Our Father, &c. Hail *Mary*, &c. I believe in God, &c.

I confess to Almighty God. To the blessed Virgin *Mary*. To blessed *Michael* the Arch-Angel. To blessed *St. John Baptist*. To the holy Apostles *St. Peter* and *St. Paul*, and to all the Saints in Heaven; that I have grievously sinned in Thought, Word, and Deed. Through my Fault, through my Fault, through my most grievous Fault. Therefore I beseech the blessed Virgin *Mary*, blessed *St. Michael* the Arch-Angel, blessed *St. John Baptist*, the holy Apostles *St. Peter* and *St. Paul*, and all the Saints in Heaven, to pray unto our Lord God for me.

Almighty God have Mercy upon us; and all our Sins being forgiven, bring us to everlasting Life *Amen.*

Almighty and Merciful Lord, give
unto

A little Manual of the

unto us pardon, absolution, and remission of all our sins. *Amen.*

Vouchsafe, O Lord, to keep us this day without sin; be merciful unto us, let thy Mercy, O Lord, be upon us, even as we have put our trust in thee.

O Lord hear my Prayer:

And let my cry come to thee.

O Father Almighty, who hast brought us to the beginning of this day, save us by thy Power, to the end that we fall not this day into sin; but that our Words, our Thoughts, and Works may be directed to execute thy Justice, thro' our Lord Jesus Christ. *Amen.*

A devout Recommendation to be used every Morning.

I Adore, blefs, and glorifie thee, O holy Trinity, God Omnipotent, Father, Son, and holy Ghost. Behold I offer my self to thy Divine Majesty. Take from me, I beseech thee, and from all faithful Christians, whatsoever displeaseth thee, and give unto us that which is grateful in thy sight; and grant that we may

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Poor Man's Devotion.

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may become such as we are commanded to be.

I recommend unto thee, O Lord, my Soul, my Body, my Wife, my Children, my Father and Mother, my Brothers and Sisters, my Kindred and Benefactors, Friends and Enemies, and all those who have recommended themselves to my Prayers, or for whom I am bound to pray. I commend unto thee, the Holy Catholick Church; grant, O Lord, that every one may know thee, that all may worship, honor, and reverence thee, all may love thee, and likewise be beloved of thee. Those who err, reduce and bring again into the way. Destroy all false Sects and Heresies; convert all to the true Faith; grant, O Lord, thy Peace, let thy holy Will be done; comfort and help all who are in tribulation and misery, as well Spiritual as Corporal, Grant, O Lord, unto the living, Grace, and to the faithful Souls departed, Mercy, and everlasting rest.

*A little Manual of the**A Recommendation to God.*

INto the Hands of thy Infinite Mercy, O Lord, I commend my Soul and Body, my Senses, my Words, my Counsels, my Thoughts, my Works, and all my Actions, with all the necessities of my Body and Soul, my Conversation, my Death, and Resurrection with thy Saints, and happy Elect. *Amen.*

A Recommendation of our selves to the blessed Virgin Mother of God. To the Angels and Saints, out of St. Augustin, Chap. 40. of his Meditat.

O Mary Mother of God, our Lord and Saviour Jesus Christ, thou sacred and unspotted Virgin, vouchsafe to make intercession for me unto him, who made thee a worthy Temple for himself to inhabit. O

Chorus St. Gabriel, St. Raphael, O holy Quire of Angels, and Archangels; of Patriarchs and Prophets; of Apostles and Evangelists; of Martyrs and Levites; of Monks and Virgins; and all such as have lived righteously: I beseech you (even for his sake by whom

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whom you have been elected, and in whose contemplation you have so much delighted) that you would be pleased to pray for me a poor Sinner, unto him our God, that I may be delivered from the furious Jaws of the infernal Fiend, and from that Death which shall never end. *Amen.*

A devout Prayer to our Lord Jesus.

O My Divine and most merciful Redeemer Jesus, Son of God; and of the glorious Virgin Mary, who dying for all mankind, and me, the third day didst rise again. I beseech thee, dear Lord, have mercy on me, a vile and wretched Sinner, but yet thy Creature; and for thy bitter Passion, save and keep me from all danger of Body and Soul; and especially from all things that may turn to thy displeasure. And with all my Heart I thank thee, most merciful Lord, for the many Mercies thou hast shew'd me in the great dangers I have past, and as thy Grace and endless Goodness hath always kept and saved me, from the hour of my birth until this day; so Lord,
I be-

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I beseech thee, that thy Mercy may continue my safety. And for my many offences, and great ingrattitudes of my sinful life, I humbly ask Mercy. And for that I cannot lead such a life, as it becometh thy Servant, I humbly prostrate my self and cry: *God be merciful to me a most wretched Sinner.* And I humbly thank thee, most gracious Lord, for the multitude of Divine Benefits which thou hast more largely bestowed on me, than upon many others, who have much better deserved them than I. Wherefore, most gracious Lord, I humbly thank thee, rendring all Honor and Praise to thy holy Name; who livest and reignest God, World without end. *Amen.*

e

A Prayer to persevere in Goodness.

GRant, O Lord Jesu, that I may persevere in good purposes, and in thy holy service, until my death; and that I may now, this present day, perfectly begin; for it is nothing that hitherto I have done.

A

A Prayer to our Guardian-Angel.

O Angel of God, who art my Keeper, enlighten, guard, rule and govern me this day, by the supernal Piety committed to thee.
Amen.

Our Lord bless us, and defend us from all evil, and bring us to eternal life. And the Souls of the Faithful, through the Mercy of God, rest in Peace. *Amen.*

A Blessing.

THE Peace of our Lord Jesus Christ, the Vertue of his Sacred Passion, the Sign of the Holy Cross, the Integrity and great Humility of the Blessed Virgin *Mary*, the Blessing of the Glorious Saints, the Protection of the happy Angels, and the Intercession of all the chosen of God, be with me, and between me and all mine Enemies, now and in the hour of my death, sweet Jesu.
Amen.

The Almighty and merciful God, the Father, Son, and Holy Ghost, bless and keep us now and evermore.
When

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*When at Morning, Noon, and Evening,
you hear the Ave-Mary-Bell ring,
say,*

THE Angel of God declared
unto *Mary*, and she conceived
of the Holy Ghost.

Hail *Mary* full of Grace, &c.

Behold the Hand-maid of our
Lord, be it unto me according to
thy Word.

Hail *Mary* full of Grace, &c.

And the Word was made Flesh
and dwelt in us.

Hail *Mary* full of Grace, &c.

The Prayer.

Vouchsafe we beseech thee, O
Lord, to pour forth thy Grace
into our Hearts, that we, who know
the Incarnation of Christ, thy Son,
(the Angel declaring it) may be
brought by his holy Cross and Passi-
on, unto the Glory of his Resurrecti-
on, through the same Christ our
Lord. *Amen.*

May the Souls of the Faithful,
through the Mercy of God, rest in
Peace. *Amen.*

Be

Be mindful to say this holy Devotion
thrice every day.

In the Morning, in grateful Memory
and Adoration of that Divine Mystery of
the glorious Resurrection of our Redeem-
er Jesus Christ.

At mid-day, in Memory and Adora-
tion of his bitter Death and Passion.

And at the Evening, in Memory and
Adoration of the Incarnation of the Son
of God in the Womb of the pure and Im-
maculate ever Blessed Virgin.

Certain general Advertisements, much
conducing to Christian Perfection;
which may help to entertain good
Thoughts in our Mind all the rest of
the day, after our Morning Prayer.

THink often upon the Moment
of this Life, whereon depends
Eternity.

Call frequently to mind, that thou
art placed in this World for no
other end, but by serving God to
save thy Soul.

Remember that thou art always
in the Presence of God, and raise
often thy Heart unto him. Ob-

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Observe not the Imperfections of other Persons; but think rather of amending thine own.

Judge rashly of no body, nor give any willing Ear unto the De-tractor.

Let no dryness nor barrenness in Devotion, cause thee to omit any accustomed Exercise of Piety.

Do all thy Actions with a pure intention for the Glory of God.

When thou hearest the Clock strike, stir up Sorrow for thy Sins; beseeching God to have mercy on thy Soul at the dreadful hour of death.

Be not singular in thy exterior Devotion, lest some inward Vanity may outwardly appear thereby.

Neglect not Divine Inspirations, which God shall give for the amendment of thy most habitual and daily Sins.

When thou art assaulted with any dangerous Temptation, cross thy Heart, in token that thou humbly cravest God's Grace, and disavow the Sin which that ill Thought suggests to thee.

Be not forward to contradict others: And if thou be contradicted
grow

grow not angry thereat; but only mildly make answer: *That so is thy Opinion.*

Virtue and true resignation to the Will of God, consists not in words, but in real deeds and actions.

An Evening Exercise for Prayer before Bed.

IT being now time for repose; retire your self to the place of Prayer; and in the presence of God, devoutly upon your knees, ~~there~~ adore his divine Majesty, acknowledging your own Unworthiness, render him most humble thanks for all his gracious Benefits; beseech him to preserve you that Night from all ~~Sin~~ And fixing the interior sight of your Soul upon God's infinite Greatness and Majesty, and upon your own baseness, abjection, and indignity; say as in the Morning Exercise.

In the Name of the Father, and of the Son, and of the Holy Ghost.
Amen.

Blessed be the holy, and undivided Trinity, now and for evermore. *Amen.*

Our

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Our Father, &c. Hail Mary, &c.
 I believe in God, &c. I confess me
 to Almighty God, &c. *All as in the
 Morning Prayer.*

Almighty God have mercy upon
 us; and all our Sins being forgiven,
 bring us unto everlasting life. *Amen.*

Omnipotent and merciful Lord,
 give unto us pardon, absolution, and
 remission of all our Sins. *Amen.*

I most humbly thank thee, my
 great God, who hast created me of
 nothing, and redeemed me with thy
 precious Blood; made me a Mem-
 ber of the Catholic Church, and
 graciously provided for me all ne-
 cessaries both for Body and Soul.

For all which, as also for thy so
 frequent heavenly Inspirations, Sa-
 craments, and Sacrifices; as also for
 so many other means for my Sal-
 vation; from the bottom of my
 Heart, and with all the powers of
 my Soul, I render thee, my loving
 God, most humble Thanks; Be-
 seeching all the holy ~~Quires~~ of An-
 gels, and all the blessed Saints in
 thy Celestial Kingdom, that they
 vouchsafe to supply my deficiency
 in Praising, Adoring, Magnify-
 ing, and Extolling this thy great
 Mercy

mercy and infinite goodness towards me.

Almighty and everlasting God, I give thee most hearty thanks for that thou hast vouchsafed of thy great mercy and goodness to preserve me this day from all evil. And I also beseech thee, for thy bitter Death and Passion, most mercifully to forgive me, a wretched Sinner, all my offences which I have this day committed, by thought, word and deed; and hereafter to preserve and keep me from all danger, of Body, and Soul; to the end I may rise again in health, to praise thy glorious Name, and joyfully serve Thee in thanksgiving with a chaste Body, and clean Heart. *Amen.*

O Lord God, and my Heavenly Father; for as much as by thy Divine Ordinance the Night approacheth, and time requireth that we give our selves to bodily rest; I give thee most hearty thanks for thy great love, vouchsafing to preserve me this Day from the danger of all Enemies, to give me my health, to feed me, and afford me all necessities for the comfort of this my mortal life. I most humbly beseech thee,

C for

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for thy blessed Son Jesus his sake,
 that thou wilt mercifully forgive me,
 all that I have this Day committed
 against thy Fatherly Goodness, by
 Thought, Word, or Deed, or by
 Omission, and that thou wilt vouch-
 safe to shadow me this Night under
 the safe Wing of thy Almighty Pow-
 er, and defend me from Satan, and
 all dangerous Assaults; that neither
 he nor any of his Ministers have
 power either over my Body or Soul.
 But that, although my Body Sleep,
 yet my Soul may watch unto thee,
 delight in thee, and evermore
 praise thee; that when the com-
 fortable light of the Day returneth,
 according to thy good appointment,
 I may rise again with a faithful
 Soul and undefiled Body, and so
myself afterwards behave ~~my self~~ all my
 life according to thy blessed Will
 and Commandment, by casting a-
 way the Works of Darknes, and
 putting on the Armour of Light;
 that Men seeing my good Works
fy may be moved to glorify thee my
 heavenly Father, who with thy on-
 ly begotten Son our loving Saviour,
 and the Holy Ghost, livest and reign-
 est one true and everlasting God,
 world without end. *Amen.* *A*

A Prayer to our Blessed Lady, and to
her Divine Son Jesus.

O Benign and merciful Virgin
Mother, most meek, most mild
and gracious; obtain for us, O B.
Lady, Grace and Strength to with-
stand and overcome all our Ene-
mies, ghostly and bodily, visible and
invisible; that after the course of
this short life, we may by thy graci-
ous help attain everlasting life in the
Kingdom of Heaven; where we
may with thee, O B. Virgin, ever-
more dwell, and with all the Holy
Angels, and Archangels; Patriarchs,
and Prophets; Apostles and Mar-
tyrs; Confessors and Virgins; wor-
ship, glorify, and magnify our Di-
vine Redeemer, and thee, O Sacred
Virgin, in everlasting Bliss without
end. *Amen.*

O Lord Jesus Christ, the glory
of the Father, I humbly beseech
thee, by thy Sacred Divinity to
grant me this Night, chastity of
Mind, cleanness of Heart, sim-
plicity of Spirit, and sincere pu-
rity of Body and Soul.

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O sweet and most merciful Jesu, mortify in me all Vices, disordered Motions, and unruly Passions; take away from me whatsoever is unlawful, inordinate, or unpleasing in thy sight; and give me a Heart according to thine own, right, simple, pure and godly; deliver, and keep me from all sin.

O most loving Jesu, I offer unto thee my Body, my Senses, and all the powers of my Soul, and whatsoever I am; to be moderated, kept, governed, and possesst by thee.

O good Jesu, preserve me from all vicious, vain, or proud thoughts, and unchast Affections; grant that I may sincerely seek thee alone, and that in thee only I may take my rest. *Amen.*

A Prayer to our good Angel.

O Blessed Angel, who art my Keeper, Defend, Aid, and Guard me from all Invasions, and Assaults of the Devil, wherever I be, either Waking or Sleeping; drive away from me all the temptations of Satan, and by thy Prayers obtain at the Hands of the Almighty;

ty, that he may have no place in me. *Amen.*

An Evening Prayer.

A Lmighty and Everlasting God, I yield thee most humble thanks, for that thou hast vouchsafed of thy great Mercy and Goodness, to preserve me this Day from all Evil. And I do beseech thee for thy bitter Death and Passion, most mercifully to forgive me, a wretched Sinner, all my offences this Day committed by Thought, Word, or by Deed; and to preserve and keep me from all danger both of Body and Soul; to the end I may rise again in health to praise thy glorious Name, and joyfully to serve thee in Thanksgiving, with a chaste Body, and clean Heart, all the Days of my Life. *Amen.*

A Prayer to obtain a happy and blessed Death.

O Living Jesu, the Well-spring of Pity, and Fountain of endless Mercy, I humbly beseech thee to give me Grace so to spend this my

transitory Life in vertuous and holy Exercises, that when the Day of my Death shall come; though I feel pain in my Body, yet I may find comfort in my Soul, and with faithful hope of thy Mercy, in due Love towards thee, and Charity towards all others, I may through thy Grace depart hence out of this Vale of Misery, and hasten to that glorious Country, wherein thou hast bought us an inheritance for ever, with thy most precious Blood. To thee therefore, my Divine Redeemer, who by thy bitter Passion hast triumphed over Death (the due punishment of our Sin) I consecrate the remainder of my Life, together with all the pains and agony of my approaching Death. O grant, I beseech thee, that the last moment of my Life may be intirely devoted to thy Glory, and that I may breath forth my Soul in the happy Act of true Divine Love, and perfect Charity; in due Honour and Homage to thy Eternal Father, as also in true conformity to that Divine and Holy Spirit of thy last Sacred Prayer upon the Cross; concluding this my uncertain mortal moment with those

those sanctified words; *In manus tuas Domine commendo Spiritum meum. Into thy Hands I recommend my Spirit.* O grant, dear Jesu, thro' thy infinite Merits, and endless Mercy, that then my Soul may hear from thee that joyful Saying to him, who had the bliss to die upon Mount *Calvary* with thee; *This Day shalt thou be with me in Paradise*; there to praise and glorify thee, with the Father, and the Holy Ghost, three Persons and one living God; World without end. *Amen.*

The same Petition unto Blessed Saint Joseph.

BY the Merits of thy Beloved, and Sacred Mothers Spouse, Holy St. *Joseph*, and my hopeful Advocate, grant, Divine Jesu, I beseech thee, that what through my own great unworthiness, I am not able to obtain of thee; may by his powerful intercession be mercifully granted to me; who livest and reignest in Glory with the Father, and the Holy Ghost, for ever, and ever. *Amen.*

*A Prayer to be said at the conclusion of
our usual Prayers.*

A Ccept, O most clement God,
by the Prayers, and Merits of
the blessed and ever Virgin *Mary*,
and of all thy glorious Saints and
Angels, the Office of our humble
Service ; and if we have done any
thing worthy of Praise, thou being
all Goodness, regard it ; and what
negligently hath been performed,
thou mercifully pardon the same
who livest and reignest one God in
most holy Trinity, and three Di-
vine Persons in perfect Unity,
World without end. *Amen.*

*A Blessing to be used at the end of all our
Prayers.*

THe Imperial Majesty of God,
bless me.

The Regal Divinity, protect me.

The everlasting Deity, keep me.

The glorious Unity, comfort me.

The incomprehensible Trinity
defend me.

The inestimable Goodness direct
me. The

The Power of the Father, govern
me.

The Wisdom of the Son quicken
me.

The Vertue of the Holy Ghost,
illuminate me, and be with me.

Amen.

Our Lord God bless me, and from
all evil defend me; He bring me to
Everlasting Life. And the Souls of
the Faithful departed, rest in Eter-
nal Peace. *Amen.*

*A brief Form for examen of Conscience.
before going to Bed.*

I Conclude this Evening Exercise
for Prayer, with a brief Form for
examen of Conscience; consisting of
these five Points.

1. First, Place your self in the
presence of God. Crave that you
may call to mind such sins as you
have committed that Day.

2. Secondly, Examin wherein
you have offended God, from whom
you have received so many Bless-
ings, and gracious Benefits.

3. Thirdly, Detest your Sin, and
be heartily sorry for having offend-
ed so good, so loving, and so great a
God.

C. 5

4. Fourth-

4. Fourthly, Make a full and firm purpose by Gods Divine Grace to sin no more, with hope in his Mercy, and Christs Sacred Merits, to obtain Pardon; resolving to Confess, and to do Penance for the same.

5. Finally, you must endeavour to put your self into that state wherein you would gladly be found at the hour of your Death, by producing the holy Acts of *Faith*, of *Hope*, of *Charity*, and of hearty *Contrition* for all your Sins.

Of *Faith*, producing an Act of it, in this manner; *I do firmly believe all which the Holy Ghost hath inspired to the true Catholick Church; and as such is by her proposed to us to be believed.*

Producing an Act of *Hope*; saying, *I do in all humble confidence hope in the Infinite Mercy of God, as also in the Sacred Merits of the bitter Death and Passion of my Redeemer Jesus Christ.*

Producing an Act of *Love*; saying, *I love thee, my God, my Creator, and my most merciful Saviour. I adore, honor, and love thee with all the Powers both of my heart and Soul.*

And producing finally, from the bottom of a contrite, and truly sorrowful Heart, an Act of true Repen-
tance;

tance; saying, *It grieves me with my whole Heart and Soul, dear Lord, for having so often, and so very grievously offended thy Divine and Sovereign Majesty. I abhor and detest my Sins, because they are so infinitely injurious, and most unpleasing to thee, my powerful God, and to my merciful, and dear Redeemer Jesus Christ.*

He who by frequent practice, and often producing of these four holy Acts, of Faith, Hope, Charity, and true Contrition, shall render them easie and familiar, may in humble confidence hope of Gods Infinite Goodness and Mercy; that if in dying, his happy Soul at the point of expiring, shall but breath forth a true Act of all, or any one of these Divine Vertues, it may obtain thereby the remission of its Sins and future Glory in Eternity.

Having ended your Evening Prayers before Bed; you must conclude with a fervent Act of Contrition, and hearty sorrow for having offended so loving, so good, and great a God; in this form, as here followeth.

An Act of Contrition.

MY God, my Saviour, and my Judge, I repent with my whole Heart and Soul for having offended thee who art infinitely good, and sovereignly loving and amiable; therefore henceforth I will love and honor thee above all things whatsoever; and most firmly purpose (thy holy Grace assisting me) never mortally to offend thee; but to confess, and perform my imposed Penance; confiding in thy Infinite Mercy, and in the Sacred Merits of the bitter Death and Passion of thy dearly beloved Son Jesus, my Divine Redeemer, that thou wilt graciously forgive me.

THE

THE
Seven Penitential Psalms
OF
King DAVID:

SHEWING

His great Grief and Sorrow, after
he had Sinned with *Bath-sheba*.

These seven Penitential Psalms of David are not placed here as part of the Evening-Prayer before Bed; but that after the Act of Contrition you may take one, or more of them, most moving you to Repentance for Sin, according to each ones Leisure and Devotion.

Antiph. Remember not, O Lord, ours, or our Parents Sins; neither take vengeance of our Offences.

Psalms vi.

Lord rebuke me not in thy fury,
nor chastise me in thy wrath.
Have

Have mercy on me, O Lord, because I am weak: heal me, Lord, because my Bones are troubled.

And my Soul is disquieted exceedingly: but thou, O Lord, how long?

Turn thee, O Lord, and deliver my Soul: Save me for thy mercy.

Because there is not in death that is mindful of thee: and in Hell who shall confesse to thee?

I have laboured in my mourning, I will every night wash my Bed: I will water my couch with tears.

Mine eye is troubled for fury: I have waxen old among all mine enemies.

Depart from me all ye that work iniquities: because our Lord hath heard the voice of my weeping.

Our Lord hath heard my Petition: our Lord hath received my prayer.

Let all my enemies be ashamed, and very sore troubled: let them be converted, and ashamed very speedily.

Glory be to the Father, and to the Son, &c.

Psalm.

Psalm xxxi.

Blessed are they whose iniquities
are forgiven : and whose sins be
covered.

Blessed is the man, to whom our
Lord hath not imputed sin : neither
is there guile in his spirit.

Because I held my peace, my Bones
are inveterated : whilst I cried all
the day.

Because day and night thy hand is
made heavy upon me : I am turned
in my anguish, while the thorn is
fastned.

I have made my sin known to
thee : and my injustice I have not
hid.

I said, I will confess against me my
injustice to our Lord : and thou hast
forgiven the impiety of my sin.

For this shall every holy one pray
to thee in time convenient.

But yet in the overflow of many
waters ; they shall not approach to
him.

Thou art my refuge from tribula-
tion which hath compassed me : my
joy, deliver me from them that com-
pass me.

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I will give thee understanding,
and will instruct thee in the way
thou shalt go: I will fasten mine
eyes upon thee.

Do not become as an Horse and
a Mule, which have no understand-
ing.

In bit and bridle bind fast their
jaws, that approach not to thee.

Many are the scourges of a sinner,
but mercy shall compass him that
hopeth in our Lord.

Be joyful in our Lord, and re-
joyce ye just: and glory all ye right
of heart.

Glory be to the Father, &c.

Psalme xxxviii.

Lord rebuke me not in thy fury:
nor chastise me in thy wrath:

Because thy arrows are fastned in
me: and thou hast confirmed thy
hand upon me.

There is no health in my flesh
in respect of thy wrath: my bones
have no peace in respect of my sins.

Because mine iniquities are gone
over my head: and as a heavy bur-
den are become heavy upon me.

My

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My scars are putrid and corrupted : because of my foolishness.

I am become miserable, and made crooked, even to the end : I went sorrowful all the day.

Because my loins are filled with illusions : and there is no health in my flesh.

I am afflicted, and am humbled exceedingly : and my heart breaths forth sobs and cries.

Lord before thee is all my desire, and my groaning is not hid from thee.

My heart is troubled, my strength hath forsaken me : and the light of mine eyes, and the same is not with me.

My friends and my neighbours have approached and stood against me.

And they that were near me, stood far off : and they did violence, who sought my soul.

And they that sought me evils, spake vanities, and meditated guiles all the day.

But I as deaf did not hear : as one dumb not opening his mouth.

And I became as a man not hearing ; and not having reprehension in his mouth.

Be-

Because in thee, O Lord, have I hoped : thou shalt hear me, O Lord, my God.

For I have said ; lest sometimes my enemies rejoyce over me ; and whilst my feet are moved they spake great things upon me.

Because I am ready for scourges : and my sorrow is in my sight always.

Because I will declare my iniquity, and will think for my sin.

But mine enemies live, and are confirmed over me : and they are multiplied that hate me unjustly.

They that repay evil things for good, did back-bite me : because I followed goodness.

For sake me not, O Lord, my God, depart not from me.

Incline unto my help, O Lord God of my Salvation.

Glory be to the Father, &c.

Psalm. I.

HAve mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquities.

Wash

Wash me henceforth from my iniquity ; and cleanse me from my sin.

Because I do know my iniquity : and my sin is always against me.

To thee only have I sinned, and have done evil before thee : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities : and my Mother conceived me in sin.

For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness : and humbled hearts shall rejoyce.

Turn away thy face from my sins : and blot out all my iniquities.

Create a clean heart in me, O God : and renew a right spirit in my bowels.

Cast me not away from thy face : and thy holy spirit take not away from me.

Render

Render unto me the joy of thy salvation: and confirm me with a principal spirit.

I will teach the unjust thy ways: and the impious shall be converted unto thee.

Deliver me from what my bloody actions do merit, O God, the God of my salvation: and my tongue shall exalt thy justice.

Thou, O Lord, shalt open my lips and my mouth shall declare thy praise.

Because if thou would'st have had sacrifice, I had verily given it: with whole burnt-offerings thou wilt not be delighted.

A sacrifice to God, is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion: and let the walls of Hierusalem be built up.

Then shalt thou accept sacrifice of justice, oblations and whole burnt-offerings: then shall they lay Calves upon thine Altar.

Glory be to the Father, &c.

Pſalm ci.

O Lord hear my prayer, and let my cry come unto thee.

Turn not away thy face from me :
in what day ſoever I am in tribulation,
incline thine ear to me.

In what day ſoever I ſhall call upon thee : hear me ſpeedily.

For my days have vaniſhed as ſmoke : and my bones are withered as a dry-burnt-fire-brand.

I am ſmitten as graſs, and my heart is withered : for I have forgotten to eat my bread.

From the voice of my mourning,
my bone hath cleaved to my fleſh.

I am become like a Pelican of the wilderneſs ; I am become as a Night-raven in the houſe.

I have watched, and am become as a Sparrow ; ſolitary in the houſe-top.

All the day did my enemies upbraid me : and they that praiſed me, ſwear againſt me.

For I did eat aſhes as bread : and mingled my drink with weeping.

At the face of the wrath of thy indignation ; for that liſting me up

up thou hast thrown me down.

My days have declined as a shadow : I am withered as grass.

But thou, O Lord, endurest for ever : and thy memorial in generation and generation.

Thou rising up, shalt have mercy on Sion, for the time is come.

Because the stones thereof have pleased thy servants : and they shall have praise on the earth thereof.

And the Gentils shall fear thy name, O Lord ; and all the Kings of the earth thy glory.

For our Lord hath builded Sion : and he shall be seen in his glory.

He hath had respect to the prayer of the humble : and he hath not despised their petition.

Let these things be written in another generation : and the people that shall be created shall praise our Lord.

Because he hath looked forth from his high holy place : our Lord from Heaven hath looked upon the Earth.

That he might hear the groanings of the fettered : that he might loose the children of them that are condemned to death.

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That they may shew forth the name of our Lord in Sion: and his praise in Jerusalem.

In the assembling of the people together in one, and Kings to serve our Lord.

He answered him in the way of his strength; shew me the fewness of my days.

Call me not back in the half of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou hast founded the earth: and the heavens are the works of thy hands.

They shall perish, but thou art permanent: and they shall all wax old as a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art the self same, and thy years shall not fail.

The children of thy servants shall inhabit: and their seed shall be directed for ever.

Glory be to the Father, &c.

Psalms cxxix.

From the depths I have cried
to thee, O Lord: Lord hear my
cry.

Let thine ears be intent to the
voice of my petition.

If thou shalt observe iniquities,
O Lord; Lord, who shall sustain
it?

Because with thee there is propiti-
ation, and for thy Law I have expect-
ed thee, O Lord.

My soul hath expected in his
word: my soul hath hoped in our
Lord.

From the morning watch even
until night, let Israel hope in our
Lord.

Because with our Lord there is
mercy: and with him plentiful re-
demption.

And he shall redeem Israel from
all his iniquities.

Glory be to the Father, &c.

Psalms

Psalm cxlii.

Lord hear my prayer: with
thyne ear receive my petition in
thy truth: hear me in thy justice.

And enter not into judgment with
thy servant, because no man living
shall be justified in thy sight.

Because the enemy hath persecu-
ted my soul: he hath humbled my
life in the earth.

He hath set me in obscure places,
as the dead of the world, and my
spirit is in anguish upon me, within
me my heart is troubled.

I was mindful of old days, I
have meditated in all thy works:
in the facts of thy hands did I me-
ditate.

I have stretched forth my hand to
thee: my soul is as earth without
water unto thee.

Hear me quickly, O Lord: my
spirit hath fainted.

Turn not away thy face from me:
and I shall be like to them that de-
scend in to the lake.

Make me hear thy mercy in the
morning: because I have hoped in
thee.

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Make

Make the way known to me,
wherein I may walk : because I have
lifted up my soul to thee.

Deliver me from mine enemies,
O Lord, to thee I have fled : teach
me to do thy will, because thou art
my God.

Thy good spirit will conduct me
into the right way : for thy names
sake, O Lord, thou wilt quicken me
in thy equity.

Thou wilt bring forth my soul out
of tribulation : and in thy mercy
thou wilt destroy mine enemies.

And thou wilt destroy all that af-
flict my soul : because I am thy
servant.

Glory be to the Father, &c.

The Antiphon.

Remember not, O Lord, ours, or our
Parents offences ; neither take
Vengeance of our Sins.

The Litanies of the Saints.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Christ hear us.
Christ graciously hear us.

God

Poor Man's Devotion.

51

God the Father of Heaven : Have
mercy upon us.

God the Son, Redeemer of the
World : Have mercy upon us.

God the Holy Ghost : Have mercy
upon us.

Holy Trinity, one God : Have
mercy upon us.

Holy *Mary* Pray for us.

Holy Mother of God Pray for us.

Holy Virgin of Virgins Pray for us.

St. *Michael* Pray for us.

St. *Gabriel* Pray for us.

St. *Raphael* Pray for us.

All ye Holy Angels and Arch-angels
Pray for us.

All ye Holy Orders of Blessed Spirits
Pray for us.

St. *John Baptist* Pray for us.

All ye Holy Patriarchs and Prophets
Pray for us.

St. *Peter*

St. *Paul*

St. *Andrew*

St. *James*

St. *Philip*

St. *Bartholomew*

St. *Matthew*

St. *Simon*

St. *Thaddeus*

St. *Matthias*

Pray for us.

*St. Barnaby**St. Luke**St. Mark*

} Pray for us.

All ye Holy Apostles and Evangelists

Pray for us.

All ye Holy Disciples of our Lord

Pray for us.

All ye Holy Innocents

*St. Stephen**St. Laurence**St. Vincent**St. Fabian and Sebastian**St. John and Paul**St. Cosme and Damian**St. Gervase and Protase*

All ye Holy Martyrs

*St. Silvester**St. Gregory**St. Ambrose**St. Augustin**St. Hierom**St. Martin**St. Nicholas*

All ye Holy Bishops and Confessors

Pray for us.

All ye Holy Doctors

*St. Anthony**St. Bennet**St. Bernard**St. Dominick**St. Francis*

Pray for us.

Pray for us.

AM

Poor Man's Devotion.

53

All ye Holy Priests and Levits
All ye Holy Monks and Ermits

St. *Mary Magdalen*

St. *Agatha*

St. *Lucy*

St. *Agnes*

St. *Cecily*

St. *Catharine*

St. *Anastasia*

All ye Holy Virgins and Widows

All ye Men and Women, Saints of
God, Make intercession for us.

Son of God, We beseech thee to
hear us.

Lamb of God, that takest away the
Sins of the World. Spare us, O
Lord.

Lamb of God, that takest away the
Sins of the World. Hear us, O
Lord.

Lamb of God, that takest away the
Sins of the World. Have Mercy
upon us.

Christ hear us.

Christ graciously hear us.

Let us pray.

Vouchsafe, O Almighty God,
that we honouring the memo-
ry of thy Blessed Saints, thou grant

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us

Pray for us.

Pray for us.

Pray for us.

AN

us by their intercession, the desired abundance of thy mercy.

O God, whose property is always to have Mercy and to spare, receive our Petition, that the tender Mercy of thy Piety may mildly absolve us, and all thy Servants, whom the Chain of Sin doth bind.

Hear, we beseech thee, O Lord, the Prayers of thy Supplicants, and pardon the Sins of them that confess to thee: that thou being unto us benign, may'st in like manner give us Pardon and Peace.

Shew with Clemency, O Lord, thy unspeakable Mercy unto us: that thou both acquit us of our Sins, and deliver us from the pains which for them we deserve.

O God, who by Sin art offended, and by Penance art pacified, mercifully look upon the Prayers of thy People making Supplication to thee, and turn away the scourges of thy Anger, which for our Sins we deserve. Have Mercy on all Sinners,
sweet

sweet Jesu, I beseech thee; turn their Vices into Vertues, and make them true observers of thy Law; and lovers of thee: bring them to bliss in everlasting Glory. *Amen.*

Have Mercy also on the Souls in Purgatory, for thy bitter Passions sake, I beseech thee, and for thy glorious name Jesu: O Holy Trinity, one true God have Mercy on me.

Your Prayer ended, dispose your self in recollection of Mind for Bed; and putting off your Cloaths, consider how fast the time is coming on, and is perchance much nearer than you imagin, when you shall be unclothed of all but a poor Winding-sheet, to be covered with Earth, which your Bed-cloaths covering you do represent: as also the ensuing sleep doth your Death, and your Bed the Grave, where laying down your self, commend both your Body and Soul unto God, saying as did Jesus Christ upon the Cross, to the Eternal Father in these sacred words; Into thy Hands, O Lord, I recommend my Spirit.

In the name of our Lord Jesus Christ, I lay me down to rest: he bless me, defend me, and bring me to life everlasting. *Amen.*

Save us, good Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace.

Amen.

God the Father bless me; Jesus Christ defend me; the Vertue of the Holy Ghost illuminate and sanctify me this Night, and evermore.

Amen.

O Angel of God, who art my Gaurdian, keep me by the supernal piety committed to thy charge, and defend me this Night from all peril of Body and of Soul. *Amen.*

And lastly, with a fervent aspiration to God, conclude, saying;

O dear Jesu, the everlasting repose of thine Elect: when will the happy hour come, that my Soul may without end receive her rest in thy Eternal Glory!

And hereupon, with an Act of the love of God, compose your self to Sleep.

When awaking in the Night.

IF you awake in the Night, endeavour to make an Elevation of your

your Heart to God by some ejaculatory Prayer: as, O good Jesu, be to me Jesus, and save me. Or, O dear Jesu, that I may know thee, and that I may know my self! Upon which words St. *Augustin* was wont to spend whole Nights in pious contemplation. As also did St. *Francis*, in these other not unlike: O, who art thou, my Divine Lord, and who am I? or say, O Eternal God, when shall I love thee with my whole Heart and Soul? and if I were at this very instant now to die; am I in the state to obtain thy gracious Mercy? Or the like, and then without any further application of Mind, compose your self again to sleep; endeavouring that your last interior Act be ever of the love of God. I have placed these following holy Thoughts after Evening Prayer before Bed; it being a pious custom amongst vertuous Souls, then to read some godly point, wherewith disposing themselves to repose, it may afford pious thoughts to their Mind when they cannot sleep, and give also in the Morning a profitable subject, by way of meditation, for such as make use of that holy Exercise; and to all persons whatever, frequently, during that day, to make pious Elevations of their Hearts

A little Manual of the

unto God upon that good Subject, both very grateful to God, and exceeding profitable for the encrease of Vertue in their Souls.

Of the true end of Man.

MAN is made to love and to serve God, and thereby to obtain his own Beatitude. Our very Heart assures us of this certain truth, which being made for God, it finds no true rest, but only in that its proper Center, *Thou hast created us, O Lord, for thy self* (saith St. Augustin) *and our Heart is unquiet until it repose in thee.* Yea, plain experience makes it manifest; for neither could Alexander the Great be content with his glorious Conquest of the World, together with all other Temporal Felicity; nor Solomon with all which his Soul could either possess or desire, for the full content both of his Body and Mind: all which in the end, he confessed to be but Vanity and affliction of Spirit. And Alexander did no less; who wept when he was told that there were no more Worlds for him to Conquer; the satisfaction of what he had done, gave him so small content. We

We being therefore made only for God, let us be only his, and give our selves intirely to him, performing what according to our end we are made for.

For as the Sun is made to give light, the Fire to heat, and Salt to season; to which end should they not answer, to what purpose remain'd they in the World, but with the insipid Salt to be cast forth (as saith Jesus Christ) upon the Dung-hill? And so likewise if we correspond not to our end, what can we justly expect, but our own destruction?

But dost thou, my Soul, now act according to the end of thy Creation? Are all thy Actions directed to the Glory of God? O how far am I from it! and therefore how fruitlessly do I employ both my time and labor, and what a reproach will it be to me another Day for so shameful a Sin, unless I do speedily amend? For, wherefore do I occupy the Ground! who ought much rather, with the barren Fig-tree of the Gospel to be cast into the Fire, unless I do speedily amend. *Luk. 13.*

The due gratitude which in justice we owe unto Jesus Christ.

1 Cor. 6. **Y**OU are not your own (saith the great Apostle) for you are bought with a dear price, which was no less than the precious Blood of Jesus Christ, by which he so mercifully hath redeemed us from the Eternal Captivity of Satan. And therefore most dully, as redeemed Slaves, we ought both in justice and true gratitude, to consecrate with a pure intention to his greater Glory all our Actions and Service; which not doing we do rob most unjustly Jesus Christ of his right. And this well considered: O what confusion will it be at our appearing before his dreadful Tribunal, when after 40, 50, or 60. years and more, as in proper quality of his redeemed Slaves, we shall not be able to shew one Day, perhaps, employed faithfully in his service! If I give a Dog but an unprofitable Bone, he fauns and shews me Love, yea, and renders me much Service; whereas we shew neither Love, nor Gratitude to Jesus Christ, who hath given

us

us his Life, his infinite Merits, so many several great Graces, and Divine Inspirations; and finally purchased Heaven for our Beatitude, and we remain insensible. O horrid ingratitude! the Dog will be our shameful reproach, unless touched by example, we amend.

*Our main great Affair in this World is to
save our Souls.*

O Strange and stupid folly of Man to spare no cost, pains, nor diligence for meer worldly Vanity; and to want Courage and Resolution to labor for Eternal Salvation, for which least Care or Industry is taken! All loss whatsoever doth trouble us, and we are insensible of losing our own dearest Soul. We find upon our Accompts great Expences for our bodily Commodities; so much for Apparel; so much for Feasting and curiosity in Diet; so much in Pastime and Gaming; so much in Pleasure, or to preserve some Temporal Interest; so much to Physicians and Apothecaries for our Corporal-health: but little or nothing for the Spiritual health

health of our infirm and much diseased Soul; which in some manner, and unchristian-like, seems least of all to belong to us; as if it were to die and end as doth the Soul of a Beast. O what true Brutality is this, in vain, worldly, and voluptuous Men, thus to prefer Earth before Heaven, Misery before Beatitude, their Corruptible Body before their Immortal Soul, and this uncertain Moment before an Eternity of Bliss and never ending Happiness! A serious reflection upon so great a folly should give us warning, that whilst it is the acceptable time, and the Days of Health, we ought to prevent our Eternal Misery.

Of the Divine Presence of God.

WHO is a Christian, must both believe, and religiously adore Almighty God as truly present, and really acting at the very bottom of her Soul; for in him we both live, and move in all we do; and therefore much greater confusion, a thousand times, should it be to us, that our many and great disloyalties lie more open to his Divine view,

view, than were they exposed upon a publick Stage to the Eyes of all the Kings and People of the World. And yet, O senseless and wretched Man, to fear and be so much ashamed to commit in the sight of a Mortal Man, that which he most impudently fears not to do in the sight of God, who immediately, in just revenge may command the Earth to open, and swallow him down alive, both Body and Soul into the Eternal Tormenting Flames of Hell! which if we desire to avoid, let us deeply imprint this Christian Truth in our Souls by a serious and frequent reflection of the over-seeing Divine Presence of God, in all our Actions and Thoughts, whereof we are to give to him an exact account, even to the least idle word; and hereafter receive an everlasting Reward, or Punishment according to our due desert. Use often this holy practice, whilst time is afforded you, and fear to offend.

How

How we ought to distrust our selves.

NO Enemy is so dangerous to damn us, as our selves; and therefore the best means to avoid Sin, is to distrust our own great frailty, and carefully to watch over that bad Humor, and vicious Propension to which we find our corrupt nature most inclin'd to draw us to offend, which being well observed, we shall easily perceive that all our Sin and Misery springs from that infected Fountain, in following our Inordinate Humor, and Natural Inclination, quite contrary to the internal holy motion of Grace; well verifying, that *Man's domestick Enemies are most dangerous.*

We ought therefore seriously to examine what is our predominant and most vicious inclination, against which we must earnestly crave God's Grace to resist, and to stand watchfully upon our Guard to suppress and oppose the same. But to get a perfect Victory over this dangerous Enemy, we must resolve to oppose it by the practice of that **Vertue** which is most opposite there-

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thereunto: as who is inclin'd to Covetousness, must practise the Vertue of Liberality; if to Vain-glory and Pride, the Vertue of Humility must be opposed; if to Choler and Passion, the Mildness and Meekness of Jesus Christ; and so all the rest. Who shall practise this, will not fail to be happy.

Against Detraction and Calumny.

THE holy Book of *Proverbs* and *Prov. 24.*
St. Paul do both agree, That *Rom. 1.*
the Detractor is odious both to God *30.*
and Man; and yet no Fault is so frequently committed in Conversation, as is this cursed Sin of Backbiting and Calumny, which sends more to Hell (saith St. Bernard) than any other Vice whatsoever: For as the Devil possesseth the Tongue of the Detractor, so doth he also the Ear of him who willingly hearkneth thereunto; and of the two, who committeth the greater Sin, St. Bernard confesseth ingenuously, he cannot easily determine.

A good expedient in hearing detraction, to avoid the danger of offending God, will be to answer as
did

did our Blessed Saviour to the Accusing Pharisees: *He who amongst you is free from Sin, let him cast the first stone at her.* We must also abstain from speaking of other Men's faults in their absence, not willingly hearken to them who shall do it; as being a thing from which no good can be likely to proceed, but rather breach of Charity, and much harm. Wherefore if any shall press you to give ear to them in any such backbiting discourse; imitate the excellent practice of a holy Servant of God, who used to desire them who made any such Discourse, that they much rather would tell him of some fault of his own (whereof he had many) for thereby (said he) you will do me great Charity, for which I will both heartily thank you, and also endeavour to amend.

Think well upon this holy Practice, for it is of great importance to avoid much Sin, to practice true Charity towards our Neighbor, and finally to procure Peace and happy quiet to our own Mind thereby.

A good expectation in hearing of God will be to answer of

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Of flying the occasion of Sin.

WHo loveth danger shall perish *Eccl. 3. 17.*
therein (saith the Wise-man)
 and who is most careful to shun the
 occasion, he doubtless will least of-
 fend : for as who stops the Fountain,
 will certainly dry up the Brook ; so
 likewise who flies the occasion, will
 preserve himself from Sin.

For as taking away the Cause one
 will hinder the Effect ; so in the
 combat with Vice, no way is so se-
 cure to gain the Victory, as by flight.
 The Holy Ghost assures us, that as *Eccl. 13.*
 we cannot touch Pitch without be-
 ing defiled ; so it is also as hard
 to stay voluntarily in the occasion of
 Sin, without a defiled Conscience.
 The common Proverb saith very
 well ; *That the Occasion makes the*
Thief ; which is but too truly veri-
 fied, in making a *Drunkard* a *De-*
tractor, a *Luxurious-man*, and the
 like. And who but reflecteth upon
 his offences, will find that his neg-
 lect of avoiding the occasion was
 still the chiefest cause of his Sin. *So-*
lomon, David, and Sampson did all
 greatly offend by exposing them-
 selves

selves to the occasion: let us take good warning by them, who are so much inferior to their perfections.

To avoid therefore Sin, we must beware of all ill company; for they serve but as alluring baits to draw Souls to offend. We must greatly mistrust our own frailty, and place our whole confidence in God, craving humbly his Grace to strengthen us against all the dangerous temptations of our three mortal Enemies, the World, the Flesh, and the Devil.

The small number of the Elect.

THis truth exceeding terrible, is grounded upon the words of
 Matth. 7. Jesus Christ, saying, *That the Gate is wide, and the Way broad which leadeth to Death, and many walk therein; but the Gate unto Life is narrow, and few do find it. Many are called, but few are chosen.* God himself hath said it, and therefore it must be true.

The Figures of this Divine Truth, do well confirm it; and by the holy Fathers they are so Expounded. As that infinite number perishing in the Deluge; eight persons only escaping

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it in *Noah's Ark*. And Secondly, of Eighteen hundred thousand *Israelites* who went out of *Egypt*, two only of them lived to go into the *Land of promise*. These are esteemed by the holy Fathers, true Figures to represent to us the small number of the Elect, which ought not to seem incredible, considering the small number of Christians in comparison of all the rest. And secondly, amongst the Christians how few are truly vertuous, or love God as they ought, or live according to their calling?

This well considered, how ought we to tremble, lest our unhappy Lot should be, to be excluded out of this blessed little company of the Elect. Which to prevent by St. Paul's Phil. 2. Advice, let us *work in fear and trembling our Salvation*. O what would not a damn'd Soul now wish to have done whereby to have escaped those Eternal Flames! Let us do now what at the hour of our death we should undoubtedly wish to have done; and according to St. Peter, let us employ all our sollicitude and labor to secure our Salvation by good Works. Let us frequently renew the Promise and Protestation which we made

2 Pet. 1.

made in Baptism, to renounce the Devil and all his Works, the Poms and Vanities of the World, to follow our Christian Maxims, and to imitate the Holy Vertues of Jesus Christ.

Who suffer Persecution for Justice sake, are beatified by Jesus Christ himself.

THe Souldier seeks no Priviledge above his Prince or General, nor is the Servant more than his Master. Now our Divine Redeemer having led us the way through all manner of Persecution, why should we, vile Worms, and criminal Offenders, be troubled, or refuse chearfully to follow him through Combats of Suffering, and Persecution so much easier in comparison of what this great Lord of Glory, and innocent Lamb of God hath suffered for our sakes; For are our Persecutors more cruel, barbarous, or inhuman than his? Have they so greatly injured, mocked, scorned or affronted us, as they did him? Have they spit or struck on our Faces, as they did on his? Have they by false Calumny taken away

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away our Honour, and sought our Death and Destruction, as they did this? Oh no, not such outrageous injuries have been offer'd us, and therefore it would be most unworthy for a Member of so suffering a Head to be so very nice and delicate, or much troubled at small and little injuries.

Finally, what other perswasion need we, to suffer with all chearfulness, than in the very conclusion of this Beatitude in these words, *Ex-Matth. 5. Mult ye and rejoyce, because your reward is very great in Heaven?* this Reward being the Beatifical Vision of God for all Eternity.

To what multitude of Miseries Man's Life is subject.

MAN's Life, though but short, and very uncertain, yet is attended with a multitude of Miseries, as well of Body as of Soul: The Ecc. 40. Wise-man calls it a *heavy yolk, imposed upon the Children of Adam, from the day of their birth, till the day of their death and burial.* 10.

These Miseries now being so very great, may well make our Life seem long

long to us, though but short in it self, by reason of the sad and tedious accidents, to which our frail nature is so subject; by fear, by pain, by grief, by necessity and want. For the preventing whereof, what pains and industry do not poor Men use in crossing the dangerous Seas, undertaking long and painful Journeys, enduring great Distempers of opposite Climates, and the like? And having at last quite spent, tired, and worn out themselves, how properly may that their great toil and industry be compared to the spinning of a poor Spider's Webb, consuming their whole life and labor as doth that little Creature, by drawing out the substance of her very Bowels, to weave her little Net to catch some contemptible Flie? Which lively represents meer worldly Men, whose Thoughts and Industry, both Day and Night are to contrive the obtaining Wealth, Honor, or some small sensual Pleasure; which by a right Understanding and vertuous Soul, ought to be esteemed as unworthy the occupation of her Life and whole Industry, as is the catching of a silly Flie.

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The premises well considered, we must adore the great goodness of God, who therefore hath mixed these many Miseries with this present Life; thereby to compel us to hate it, and to draw us to aspire to Life Everlasting, which is so free from all these afflicting Miseries. For if being thus, even overwhelmed with so many daily sufferings, we are yet notwithstanding, so unwilling to depart from this wretched World; what then would become of us if we enjoyed all here at great ease; and to our Hearts full content?

St. *Austin* proves Man's Life to be a continual Misery, because in Adversity (saith he) we desire Prosperity; and in Prosperity, we fear Adversity; nor are we ever quiet or free from the one of these tormenting Passions; either of desire of what we want, or of fear to lose the Prosperity, which we enjoy.

L. Confe.
10. ch. 28.

Wo be therefore (saith he) to the Prosperity of this Life, for the fear wherein we are of Adversity; and for that our joy may quickly be at an end: and Wo be to the Adversity of this Life, through the desire

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which

which we have of Prosperity; and because Adversity is of it self a thing hard to be endured. Is not therefore the life of Man upon Earth a meer temptation (saith *S. Austin*) without any kind of intermission, and void of all true Happiness or Content?

Reflections upon the dreadful word of Eternity.

ONe good consideration of Eternity makes all temporal Felicity but contemptible; (saith *St. Greg.*) yea that very thought of Eternity gives also courage to bear patiently all persecution, and the afflictions of this miserable Life; and will make us say with *St. Austin*; Here cut here burn, here do not spare me Lord, so that thou spare me but Eternally. A serious reflection upon Eternity is a sovereign remedy against all Sin: for who would presume to offend God, if he well considered that by his Sin he forfeits a Eternity of all Beatitude, and engageth himself to the endless torments of Hell?

A good reflection upon Eternity is capable to make us to admire, to adore, and love God's Mercy, as also to dread his Justice. His Mercy, in rewarding so little Service done him in this World with everlasting recompence in the other: and his Justice, in that for one Mortal Sin, committed by Thought or Deed, to punish Eternally in Hell. O that this wholesome thought of Eternity could take so deep a Root in our Souls, as never to be plucked from our Thoughts! For what is Eternity, but the measure of a present and perpetual duration without end? Imagin a thousand millions of Years; Yea, as many millions of Years as there have been Moments from the beginning of the World, and shall be till the end thereof; and then you may truly say, how all that is nothing in comparison of Eternity, which is to dure so long as God is God, and so long shall the Just be blest with Glory in Paradise; and the Wicked remain no less in the tormenting Flames of Hell, always, for ever, for Eternity; and this for their foolish choice, here to enjoy but one uncertain moment

of Vain and Deluding Pleasure.

O Eternity, Eternity, how is it possible that thou shouldst be no more considered by Men ! He doubtless needs must want both Faith and all true Judgment, who doth not tremble at the serious true reflection upon Eternity.

Whereupon to make good profit by this wholesome thought of Eternity ; consider by an Act of Faith, this certain truth ; That you are to be either happy or most miserable for all Eternity ; and that the last moment of your Life is to determine this great Affair. And therefore when you find your self solicited to any Sin, detest that motion which for a moment of false Content, doth intice you most traiterously unto endless Misery.

Which to avoid, resolve with a couragious Resolution to suffer both Persecution and all Affliction whatsoever, much rather than to hazard the Torments of Hell for all Eternity. Fly Sin with great horror, much more then Death it self, and from the occasions thereof, as the most dangerous Serpent ; it being that only which can destroy you Eternally.

ternally. In fine, he must either want Faith, or be a Fool, who is not touched, nor draws profit by this wholesome Thought of Eternity: for can we judge him less than Frantick, and quite out of his Wit, who will venture by committing one Mortal Sin, to expose himself to Damnation to all Eternity?

CEREMONIES

WHICH

The Church useth at Mass.

These following are brief descriptions of the Eucharistic Ordinances as they are used in a short declaration of the Catechism and Holy Mysteries of that Divine Sacrament, to comfort and strengthen the Faith of the Church, thereby to give us a more lively and fruitful memory of that sacred Sacrament, and to the better effect of our Divine Redemption, who are to much to satisfy his Eternal Father, for our Sins.

OF THE

more solemn Celebrating the Holy Eucharist, Ordained by the Church.

OF THE HOLY
ORNAMENTS
 AND
CEREMONIES
 WHICH
 The Church useth at Mass.

Here followeth a brief signification of the Priestly Ornaments at Mass: as also a short declaration of the Ceremonies and Holy Mysteries of that Divine Sacrifice, for the comfort and instruction of the Church, thereby to renew in our Minds a greatful memory of those several dolorous passages of the bitter Passion of our Divine Redeemer, who did suffer so much to satisfy his Eternal Fathers Justice for our Sins.

AND now as for these Ceremonies, Ordained for the more Solemn Celebrating the Holy Sacrifice

Sacrifice of the Mass; whereby the Peoples Devotion is much encreased, God is more glorified, and our Souls are instructed and drawn unto his Love; it must needs be great impiety, proceeding chiefly from Ignorance, in such as do so irreligiously despise those holy Ceremonies inspired by the Holy Ghost, unto his beloved Spouse the Catholic Church, for the increase of Devotion, and greater Majesty in Gods Divine Service and Worship.

Yet here it is to be observed; that we do not place any true perfection in these Holy Ceremonies, but only use them as means whereby we are induced to true perfection of the Love of God; a Ceremony being only an outward Religious Act, no farther piously commendable, than it is exercised for Gods Honor and Glory by its pious signification. And like as we know that Chastity and Poverty are not true perfections themselves; because they may, and also often times do happen to be without it; yet none can deny them to be good means to obtain contempt of the World, and love of God, wherein only true perfection doth consist.

E. 4.

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And as the Children of Israel by beholding the Stones which their Fathers had brought with them when they passed dry foot over the Red Sea, were put in mind of Gods great Miracles in their protection, and were also moved by that means greatly to love and honor God for it: So likewise Holy Ceremonies put us in mind of their pious significations; and are like savory Sauce, which giveth a pleasing relish to the Meat, although of it self it be but of little substance. Or as the Leaves and Bark, which although they bear no Fruit, yet are both Ornament, and a needful defence to preserve the pleasing Fruit; or the Poles in the Vinyard, which bear no Grapes, yet sustain and preserve the same. So likewise, although the Ceremonies of the Holy Church be neither the substance, nor perfection of Religion, yet they preserve, and do also beget, and stir up in us the Reverence and grateful Memory of the Holy Misteries of our Faith, and are an excellent and needful Ornament to Religion. Yea, St. Aug. against *Fastus* the Manichean Heretick, *Lib. 19.* saith, That without
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External Ceremonies it is impossible to preserve Religion.

This supposed, which (I hope) you will find truly verify'd by what doth follow: that now which in the next place I am to recommend to you, is, That you having paid due Honor and Homage to God by your Morning-Prayer; will then apply your self to such Employments as the Obligation of your present Calling and Condition may require of you. But if afterward, good leisure and opportunity permit you to assist at the Divine Sacrifice of the Mass, omit not to be present at that supreme Act of our Christian Religion; whereby we give to God the highest Honor of Sacrifice, which is proper to him alone; there being offered to him that most acceptable Host of the Law of Grace, which is the Sacred Body and Blood of Jesus Christ, that most pure and immaculate Lamb of God, which though but once only offer'd in a visible and bloody manner for us upon the Cross, as a Sacrifice of Redemption for all the Sins of the World: yet that very self-same Sacred Host and Victim now daily is offered upon the

Holy Altar by the Hands of the Priest in an unbloody and invisible form: Not as a new Price or Payment for our Sins; that being here only apply'd in the Mass, which was already pay'd upon the Cross; like as it is also apply'd unto our Souls, both by Faith, by Baptism, and the other Sacraments; and therefore is here in the Mass but only as the real true Sacrifice of application of the very self-same Victim, not in a bloody and visible manner, but in an unbloody and invisible, under the Sacramental forms of Bread and Wine.

And how available now it is to all who devoutly assist at this Holy Sacrifice; much, and with great Authority might here be said; but my design aiming at brevity, I will content my self with some few Authorities, to shew the Fruit, and great Blessings which God confers by this Holy Sacrifice of the Mass. Venerable Bede (our renowned Countryman) saith, *That the Priest, who without just cause omits to say Mass, he (on his part) deprives the Holy Trinity, both of due Praise and Glory; the Angels of Joy; the Sinners of Pardon; the Just,*

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of much Aid and Grace; the Souls in Purgatory, of refreshment; the holy Church, of the Spiritual Benefits of Jesus Christ; and himself, of special Cure and Remedy. Bede de vener. Sacram. And are not these truly happy Fruits of this most holy Sacrifice?

The devout *Tho. de Kempis*, in *Imit. Chr. Cap. 7. Lib. 4.* tells us, That there is no Oblation more worthy, no Satisfaction greater for the washing away of Sin, than to offer up our selves to God, purely with the Oblation of the Body and Blood of Jesus Christ in the Mass and holy Communion.

The same *Tho. de Kemp. Lib. 4. C. 9.* When the Priest Celebrates, he honors God, he rejoyceth the Angels, he edifieth the Church, he obtains Grace for the Living, Repose for the Dead, and he replenisheth his own Soul with all sorts of true and best Treasure.

St. Monica did so highly esteem the precious Fruit to be received by the benefit of the Holy Mass; as at the point of her Death, she desired nothing of her Son St. *Austin*, and of her Brother, but only that they would remember to Pray at the Holy Altar for her Soul. Of which St. *Austin* was not neglectful; as in
his

his Confes. it well appeareth, *Lib. 1. c. 13.* Inspire; O Lord, inspire my Brethren, thy faithful Servants, I beseech thee, who this shall read; That they remember thy Servant Monica at the Holy Altar, and her Husband.

I will conclude, as I began, with Venerable Bede, *Lib. 4. Hist. Aug. Cap. 22.* and Baron. *Tom. 8. Annal. An. 679.* Who tells of a certain English Courtier of King Elbin, that after the loss of a great Battle, was taken Prisoner, but esteemed by his Friends to have been killed; and therefore upon certain days, his Brother, (who was a Priest) saying Mass for his Soul, it hapned that those days, and at the same time as his Brother said Mass for him; his Fetters (tho' never so securely lockt and fastned) did ever at that very time fall loose from him: as afterwards it was truly verifys'd by himself, he being deliver'd from his Captivity, relating to his Friends what had hapned to him during his Imprisonment, so constantly upon such certain Days and Hours; which upon just computation, was proved to have hapned at the self-same time as his Brother was accustomed

customed to say Mass for his Soul. By which it well appears (saith Venerable Bede) what force and efficacy this Divine and Healthful Sacrifice hath to redeem us from the Bonds of our Infirmities; as also much more our Souls from the Spiritual bonds of Sin.

And what great marvel is it, that this Divine Sacrifice should have so great force and efficacy, it being the very same Oblation, and efficacious Application of that Bloody Sacrifice which Jesus Christ did offer for our Redemption upon the Cross; whereof the Holy Mass doth daily renew in us the memory, and also stir up our due gratitude for the same, as our Lord and Saviour doth command. *Luke 22. Do ye this in memory of me.* Which words the Holy Church doth so rightly interpret, as she hath ordained the Holy Ornaments for the Mass, as also all the Ceremonies and Actions thereunto belonging, in such sort, as who with devout attention, shall but assist thereat, will be forced to confess, and will plainly see that this Holy Sacrifice is a most true and lively representation of the Life and dolorous Death of our most merciful Redeemer;

Redeemer; as it will also be made clearly manifest to any that read but our Catholic Authors, who explicate the Primitive Institution of all those Holy Ornaments, and Ceremonies of the Mass.

Of the Holy Altar, and what it doth Signify.

Of the Altar and what it signifies.

TO begin with the Holy Altar, whereon the Victim for the Sacrifice of Redemption of all the World is offered; it signifies Mount Calvary, whereon Jesus Christ the only Son of God, and second person of the Holy Trinity, our only Saviour, was crucified upon a reproachful Cross. Which very word of *Altar* we also find to have relation unto Sacrifice, which must necessarily also be offered to God in that Church where his true Faith is professed. And therefore this name of *Altar* is mentioned by St. Paul, Heb. 13. 10. *We have an Altar, whereof they have not power to eat, who serve the Tabernacle.* And 1 Cor. 9. 13. and St. Matth. 5. 24. All which is warrant abundantly sufficient for us to use this Name of *Altar*. Which al-

so represents the Table whereon our Divine Redeemer did Celebrate the last Supper with his Disciples, the Night before his bitter Death and Passion.

The Linnen for the Altar, or the Altar-cloaths, are to be very pure and white; they representing the Purity of our Blessed Saviour's Humanity, free from all stain of Sin, or disordered Passion. That Linnen is also to be Blest to signifie the great Sanctity of Jesus Christ his Life; which we must endeavour, the best we can, to imitate.

The lighted Candles upon the Altar, admonish us, according to S. Luke, to be ready, in imitation of the wise Virgins, with the Oyl of Good Works in our Lamps of true Faith, and to expect at the pronouncing those sacred and operative words of Consecration, the real and true substantial presence of that our Divine and Heavenly Spouse; who requires the Light of our Good Works so to shine before Men, as thereby they may be moved to glorifie the Father, who is in Heaven.

The

The two Candles signifie the two Testaments of the Holy Scripture; the Old and New. They also signifie the Light of Faith, revealed to the Jew and Gentile. And they advertise us of the great splendor, both of Faith, of Good Life, and Works, required in the celebrating of so high and dreadful a Mystery.

*of the
Cross and
Crucifix.*

The Cross or Crucifix is the principal Ornament upon the Altar, which ought never to be wanting at the Celebration of the Mass. It betokens our B. Redeemers Victory over Death, and is placed at the midst of the Altar, most in view; to represent to our Mind the Death and Passion of Jesus Christ, which is there chiefly to be considered, and piously meditated in that Holy Sacrifice,

*of the
Chalice.*

The Chalice doth represent the Cup wherein our B. Saviour did Consecrate his most precious Blood. *Math. 26.* And it puts us in mind of his Sacred Passion; our B. Saviour himself so calling it. *The Chalice of his Passion.*

*of the
Patten.*

The Patten serveth for the use of the Consecrated Body of our Lord;

as

as the Chalice doth for his most precious Blood. And as it doth cover the top of the Chalice, it represents the Stone which was rouled against the Door of the Holy Sepulcher, *Mark 15.*

The white Linnen Corporal, upon which is consecrated the most precious Body and Blood of our Lord Jesus Christ, doth represent to us that white and pure *Syndon* wherein *Joseph of Arimathea* involv'd his most Sacred Corps before it was buried. The clean and bright purity whereof, doth aptly admonish all such, as by the Holy Communion receive and harbour within their Breasts this Sacred, and most precious Body of Jesus Christ, to be chaste and clean, both of Body and Soul, and endued with true purity of Intention.

of the Corporal.

The Vail doth cover both Patten and Chalice all round about; and it represents to us the Handkercher wherewith our Saviour's most Divine Head was covered when he was laid in the Sepulcher; whereof mention is made *John 20.* St. Peter having discovered it in the Sepulcher; And he there beheld the Linnen, lying

of the Vail.

A little Manual of the

lying apart, and the Handkerchief which had been wrapped about his Head.

Of the several colors which the Church useth for Ornaments; and the meaning of them.

THE prophet *Ezekiel* in Chap. 6 speaking of the Splendor of the Church, seems to place a great part of her Glory in the various Colors of her Beautiful Robes. Which variety of Mystical Colors, representing the several Vertues of the glorious Saints, doth greatly adorn and beautifie this Holy Spouse; and is to us a motive, and great encouragement to imitate those Holy Vertues, which by these various Colors used in the Church, are so fitly proposed to our view.

Nor was it without great reason that God in the old Law appointed those four different Colors for the Priests, and Churches Ornaments, which were, the Color *Bisinnus*, that is, a Yellow Color like to that of Raw Silk. The second was *Purpureus*; the Purple Color. The Third was *Hyacinthinus*; that is, a

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Violet Red Blew, or Violet Purple. The fourth was *coccineus*; that is, a Scarlet or Crimson Color. And as these different Colors had their several mystical meanings for the Peoples Instruction; so I doubt not but the impartial Reader will confess, no less to be contained in the meaning of these Colors which the Church, inspired by the Holy Ghost, hath appointed to be used in the Law of Grace, for the Ornament of Christ's Holy Church, and for the Priests Vestments belonging to the same; as by this brief Declaration it will appear.

The White Color is used upon the Feast of Angels, Confessors, and Virgins. To represent to us the imitation of their Holy Chastity and Saintly Purity. As also upon the solemn Feasts of the Nativity of our Lord and Saviour, upon the Resurrection, Ascension, *Corpus Christi*, and other the chiefest Feasts of the greatest Mysteries of our Faith; which are to be Celebrated in the White Color of symbolizing Joy; as testifies our Saviour's glorious Splendor at his Transfiguration; the two Angels in White, who

What the White Color used by the Church meaneth.

who denounced his Resurrection and the joyful White of his Saints in Heaven, *Apoc.* 3, 4. and *Apoc.* Cap. 4. Vers. 4.

*What is
signified by
the Red
Color.*

Red is the Scarlet Dye of our Blessed Saviour's Passion, and is the proper Color for the Churches Ornaments upon the Feasts of the Holy Cross, of the Apostles, and blessed Martyrs; to shew that their glorious passage from this Valley of Misery to Eternal Joy, was through the Red Sea of many Tribulations, and that their Glory was purchased with the price of his own dear Blood. *They dyed their Robes in the Blood of the Lamb; Apoc.* 7.

*What is
signified by
the Green
Color.*

The Green Color is used in the Church, from the Octave of the Epiphany, till *Septuagesima*; and from the Octave of *Pentecost*, till *Advent* exclusively; containing the greatest part of the whole Year, and is to be industriously employed for our purchasing Heaven, which is to be got by vigorous force, well represented by this Color, the Hieroglyphick of Youth; and consequently betokening this courageous and vigorous strength in vertuous Exercises, whereby that Celestial City is to be conquered. The

The Violet Color is a kind of ^{What the} ~~blew~~, and resembleth the Color of ^{Violet co-} ~~the Sky of Heaven~~; which we must ^{lor mean-} ~~now to be fast shut against all Sin-~~ ^{eth.} ~~ners, who by their true Repentance~~ shall not amend. And therefore this Color is used in the Church, all *Lent* and *Advent*, the proper times allotted for the practice of the worthy fruits of holy Penance, and satisfaction for our Sins; the only unhappy Bar of the Gate of Heaven against our Souls.

Black is the Mourning Standard ^{What the} of the Church, display'd upon her ^{black co-} Altars and other Ornaments in the ^{lor mean-} mournful times wherein we cele- ^{eth.} ~~brate the Death and Passion of our~~ Loving Lord, and Divine Redeemer Jesus Christ. It is used also at the Office of the Dead; thereby to testify as well a Civil respect from Nature for the present separation from our Friends; as also to stir up, and move in us thereby a true compassion of their Souls temporal great pain in Purgatory, for whose speedy relief we ought most heartily to pray.

Having briefly here spoke of the Quality and Colors of the chief Ornaments

Ornaments belonging to the Altar. I will with like brevity treat also about the Vestments and Attire belonging to the Priest for celebration of the Holy Sacrifice of the Mass, that high Function, and supremest Divine Homage which can be done to God by any Creature.

And therefore those Ornaments, if not very rich, at least ought to be Comely and very Decent, as well in regard of that great Reverence which is most due to those Sacred Mysteries; as also that those Divine Actions should be had in greater veneration; and thereby more movingly represent to us Christ's bitter Death and Passion; as I shall here declare by the meaning of those several Ornaments; observing, first, the great Antiquity and use of those holy Ornaments; which well appears in *England* by that of St. Gregory the Great, who above a Thousand Years ago did send into our Country, Vessels for the Altar, Relicks, Books, and Ornaments for the Priests and Clerks; as both St. Bede and most Historians do declare.

The meaning of the several Ornaments which the Priest doth wear in celebrating the Holy Mass.

THe Amice which the Priest putteth over his Head, doth signify the Humanity of our Lord Jesus Christ, under which lay hid and covered his most Sacred Divinity. 2. It signifies the Linnen Napkin wherewith this our merciful Redeemer was blind-folded, and after struck upon the Face by those sacrilegious Jews then saying to him; *Prophecy to us, Christ, who is he that struck thee?* by which outrageous injury suffered for our sakes, he purchased Grace enabling us to behold him face to face in eternal Glory.

What the Amice, that first Ornament the Priest puts on when he goeth to Celebrate, doth mean.

Pro-Matt. 26.

In putting it on, he saith, *Put on, O Lord, the Helmet of Salvation upon my Head, that I may overcome all Diabolical Temptations. Amen.*

The Albe, or long white Garment, doth signifie the Robe of Innocency given us in the Sacrament of Baptism; it represents also the white Garment which Herod put upon our Saviour, reputing him as an Ideot, when with mockery and derision

Of the Albe.

Luke 23. derision he sent him back to Pilate.

The Priest putting it on; saith,
*Make me white, O Lord, and cleanse my
Heart, that being whitened in the Blood
of the Lamb, I may enjoy eternal glad-
ness. Amen.*

of the
Girdle.

The Girdle which the Priest puts
about him, doth signifie the Cord
wherewith our Saviour was bound
to the Pillar, when the cruel Sol-
diers scourged him. The two ends
of the Girdle turned up, the one on
the right side, and the other on the
left, do signifie the two means to
conserve our Chastity; which are
Fasting and Prayer, whereby we sub-
due the Flesh, and strengthen the
Spirit. The Priest when he putteth
the Girdle about him, saith, *Gird me,
O Lord, with the Girdle of Purity, and
quench in my Loyns the humor of Lust,
that there may remain in me the vertue of
Continency and Chastity. Amen.*

of the
Maniple.

The Maniple represents to us the
Cords which bound our Saviour's
Hands and Arms when he was
dragg'd from place to place, and
from one Judge to another. It is put
on the left Arm (which is nearest
to the Heart) to declare with what
love and affection he endured all
those

those outrageous injuries to expiate our sins.

When the Priest putteth the Maniple upon his Arm, he saith, *Vouchsafe me, Lord, so to bear the Maniple of weeping and sorrow, that I may receive the reward of my Labor with Exultation.* Amen.

Which Prayer also alludes to the ancient devouter times, which used this Maniple as a Linnen cloath or Handkerchief to wipe their Tears, which their fervent piety made often to run in abundance from their Eyes.

The Stole, which the Priest putteth about his Neck, doth signifie *Of the Stole.* the yoke of Obedience, even unto death upon the Cross, whereunto our Lord Jesus submitted himself for our redemption. The Priest kisseth the Cross which is upon the middle of it; when he putteth it on; to shew his chearful willingness to bear the Sweet Yoke of Christs Cross with all patience in tribulation. He putteth the two ends of it overthwart his Breast in form of a Cross, representing (saith St. Bonaventure) the Passion of Jesus Christ, which the Priest ought to have

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most

most seriously fixed in his Heart.

The Stole also doth properly signify that long Rope about our Saviour's Neck, whereby those Barbarous Executioners dragged him, charged with the heavy Cross upon his Neck and bloody Shoulders. The two Crosses at the ends of the Stole hanging on either side of the Priest do signify the Crosses whereon the two Thieves were crucifi'd by him, one on the right Hand, and the other on the left Hand; and the Cross in the middle represents that whereon himself was Crucifi'd, in the middle betwixt them both.

The Priest in putting on the Stole saith, *Render me, O Lord, the Stole of Immortality, which I have lost by the prevarication of my first Parents, though I approach unworthily to thy holy Mysteries, yet I may deserve joys Everlasting. Amen.*

*of the
Vestment.*

The Vestment represents that Purple Garment wherewith the Jews did cloath our Lord and Saviour, after that his most tender Body was all ingored with those cruel stripes, and in scornful mockery exposed him to the peoples view, with a Reed in his Hand, and a Crown of Thorns

on his Head, saying, *Ecce homo*, Be-Jo. 19.
hold the man.

This Vestment consists of two parts, which signifie the two-fold Charity; the one towards God (which is the larger) the other towards our Neighbor; we being commanded to love God above all things, and our Neighbours as our selves. The great Cross upon the back of the Vestment, is to put us in mind of our Divine Redeemer as he went forth of *Jerusalem* carrying his heavy Cross upon his wounded Shoulders. Finally, the Priest when he puts on the Vestment saith, *Lord, who assurest us that thy Yoke is sweet, and thy Burthen light, vouchsafe that I may so wear this, that thereby I may obtain thy holy Grace. Amen.* Deut. 6.

The Priest coming forth to the Sacrifice thus attired with these holy Ornaments, doth represent our blessed Saviour led forth through the Streets of *Jerusalem* to his bitter Death and Passion. And by the Altar is signifi'd Mount *Calvary*, upon which he was Crucifi'd for our Redemption. *What the Priest thus attired doth represent to us.*

And it is worthy to be here Noted, that who mock and scorn both

at these holy Ornaments, as likewise at the Priest for wearing them, do rightly resemble the spiteful *Jews*, who most Blasphemously mocked and scorned our Saviour Jesus Christ himself, in the purple Robe and Thorny Crown, which they had put upon him for that end.

What is represented by the Clerk carrying the Book before the Priest.

The Clerk carrying the Book before the Priest doth represent the Angel *Gabriel*, who brought the good tydings of our Saviours becoming incarnate for our Salvation; which is a high Office, and ought to be used by the Clerk with all devout piety and reverence. And would but Christians consider the Honor and great Spritual gains, which are to be got by those who have the happiness to serve their Sovereign Lord, with due Reverence and Devotion in that near approaching Office; they would not permit, nor make it (as they do) their Lakeys Employment; nor would they suffer their Servant to deprive them of that Honor, whereof the greatest Mortal Prince is far unworthy.

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The Clerk carrieth the Book to the right end of the Altar, where he layeth it down shut, to be oppened afterwards by the Priest himself. Hereby to signifie to us how the holy Gospel was first manifest to the Jews, as is testified, *Acts 13. To you it behoved us first to speak the Word of God.*

Wherefore the Missal is laid first on the right side of the Altar.

The Book is shut, to shew that all things were closed under dark shadows and figures, until the coming of Jesus Christ, who revealed the Mysteries of our holy Faith to the Apostles. And so ought the Priest to Preach, to Teach, and to lay open the Word of God; and the holy Scripture to the People; as his there laying open the Book doth signifie

And. wherefore shut

The Priest in this sort adorned, and accompanied with the Clerk to assist him, having placed the Chalice upon the Altar, and opened the Book, descends to the lowest step; where in imitation of the humble Publican, he profoundly boweth himself to the Crucifix, saying (at least in his Heart) *God be Merciful to me a Sinner.* And then with all fervent Devotion, and true Reverence, he beginneth the most holy Sacrifice of the Mass, in which Je-

Luke 18.

A little Manual of the

fus Christ, true God and Man, is really offered; the memory of his Death and Passion is renewed; his Sacred Merits are thereby applyed in remission of our Sins; our Souls are replenished with many Heavenly Benedictions; and therein is given vnto us the happy pledge of Future and Eternal Glory.

And the Faithful Christian assisting devoutly at this holy Sacrifice, doth offer, together with the Priest, the self same Victim in expiation for his Sins, which was offered upon the Cross for the Redemption of all the World, it being the self-same Price and Satisfaction of Application upon the Altar, as it was of Redemption upon the Cross. And it is that clean and pure Sacrifice fore-told and promis'd also by the prophet

Malac. 1. *Malachy* to be continually, and in all places offered in his Name.

All which seriously considered, Oh! with what affection, reverence, purity, and devotion ought we to assist at this Divine Sacrifice: So venerable unto Angels, as may greatly confound our impiety and little true respect we bare to those dreadful Mysteries: At which, Oh! how usually

usually do careless Christians (to their great Reproach) assist with less Respect and Reverence, than they durst appear in a Prince's Chamber.

A Reflection to be used when going to the Church to assist at this holy Sacrifice.

IT being now the time to hear Mass; represent to your self that you are called to accompany the Blessed Virgin, St. John Evangelist, and holy *Magdalen* to Mount *Calvary*; there to assist at that dreadful Sacrifice, which this doth so truly represent; and that together with the Priest you now are going to Offer it upon the Altar, to the Eternal Father, for the whole Catholic Church, as also for your own Necessities, and for all others, both living and dead, for whom you are bound to Pray.

The Priest ascending up to the Altar, with that great Cross upon the back of the Vestment, may renew in us a lively memory of that heavy Cross which Jesus Christ did bear upon his wounded Shoulders to Mount *Calvary*; there to pay that dear and painful ransom for our Sins.

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And the Crown or *Tonsure* of the Priest, may represent to us that Crown of sharp Thorns which was beaten upon our Saviours Head. Admire here his infinite love and mercy to ungrateful Man.

The Exteriour and Interiour disposition required to assist at the holy Sacrifice of the Mass.

THE Priest now approaching to the Altar; we must procure a right Interiour disposition, by stirring up in our Hearts an actual Sorrow and Contrition for our Sins, and renouncing all affection to them; thereby to purifie our Souls from that foul blemish, which might render our Devotion displeasing to God.

2. We ought there to behave our selves with all Exterior Reverence, and very carefully to avoid all needless words and looks; still keeping the Eyes of our Soul firmly fixed upon the Altar, and our minds wholly busied with devout attention upon those holy Mysteries of the Life and Death of Jesus Christ, which in this Sacrifice of the Mass is so truly represented unto us.

*A Form of directing our Intetion before
Mass, in the manner of Prayer.*

O Sacred Trinity, accept this holy Sacrifice of the most precious Body and Blood of our Lord Jesus Christ, in union of that most holy Sacrifice, which our Divine Redeemer offered at his last Supper, and upon the Cross. I offer it to thee, by the Hands of the Priest; First to the Honor and Eternal Glory of thy Divine Majesty: In acknowledgment of thy Supream excellency and dominion over us, and our subjection and dependance upon thee; as also in perpetual commemoration of the death and passion of our most merciful Redeemer Jesus Christ.

2. In Honor and increase of Glory to all the B. Spirits in the Church Triumphant; for the suffering Souls in Purgatory; and in particular for the Souls of N. N.

3. In Eternal Gratitude for all thy gracious Benefits bestow'd on me, thy ungrateful Creature; and in satisfaction for my sins, and for those of all the Faithful, as well living as dead.

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And

And finally, for obtaining such or such a Grace; and in particular for N. N. and for all those for whom I am wont, and bound to Pray.

To obtain Rest to the dead; and to the living Grace, to know, to love, and to glorifie thee perfectly in this World, and happily to enjoy thee in the other for all Eternity. *Amen.*

An Advertisement.

WHat finally I do here recommend to all, is, that with devout attention they Religiously accompany the Priest, and make serious reflection upon each Mystery in order; yet very briefly, endeavoring to stir up some fervent and pious affection, or holy aspiration, whereby to move their Hearts to a Divine and Ardent Love of so Merciful a God, and to detest all Sin, which so very highly offends him.

A DEVOUT EXERCISE FOR

Hearing Mass, both with
true Piety and much Instruction.

*From the rising of the Sun, even to the
going down; in every place there is
Sacrificing; and there is offer'd in my
Name a clean Oblation. Malachi.
1. chap. ver. 11.*

A Prayer before Mass.

O Most clement Father of Mercy,
who hast bestow'd not only
once thy dearly beloved Son to die
upon a Cross for Mans Redemption,
but wouldst that his Oblation so in-
finitely acceptable unto thee, should
daily be renewed in thy Church to
increase in us the fruit thereof: Grant
us,

A little Manual of the

us, we beseech thee, so attentively and reverently to be present at this so adorable a Mystery of thy piety, that we may be able to obtain the participation thereof; through Christ Jesus our Lord and only Redeemer. *Amen.*

At the Priest's ascending to the Altar, and there opening the Book.

THE Priest ascending to the Altar and having placed the *Chalice*, openeth the Mass-book, to signify that the Mysteries of our Faith lay shut up in dark shadows, and obscure figures in the old Law, till Jesus Christ (there represented by the Priest) laid them open to us in their true substance and verity.

We must rejoyce with gratitude for our enjoying the Law of Grace; and stir up a firm belief of all those holy Mysteries of Man's Redemption, by Christs bitter Death and Passion, which are here to be represented to us in the holy Mass.

At the Priests descending to the lowest step; and beginning with the sign of the Cross, and saying the Confiteor, &c.

THE Priest descends to the lowest step, and there begins, in making

making the sign of the Cross; to shew that we had no other hope, nor remedy for our reconciliation to God, but by the merits, and sacred passion of Jesus Christ, who died for us upon the Cross. At the *Confiteor* we must stir up true sorrow and detestation for our sins, as a preparation to appear with more Purity, and profound Humility in Gods Divine presence at all those sacred Mysteries, represented there to us at the holy Sacrifice of the Mass.

At the Priests ascending and kissing the Altar.

THE Priest ascending kisseth the Altar, as a Symbole of reconciliation and peace made betwixt God and Man, by the precious Blood and bitter Passion of Jesus Christ. For which we must endeavor to stir up due love and gratitude.

At the Introite, and Kyrie Eleisons.

THE *Introite* is so called, because at High Mass it is Sung whil'st the Priest is coming to the Altar. It represents the sighs, and longing desires

desires of the Patriarchs for the Messiah his coming. As also do the Kyrie and *Christe Eleifons*. At which let us humbly Crave the needful visit of Gods Grace for our Souls, as also his Mercy and Gracious Pardon of all our sins.

At Gloria in excelsis. Dominus vobiscum. And the Prayer.

JOY is here proclaimed for our Divine Redeemers Birth, and that in so poor, so mean, and so suffering a manner. We must learn to condemn all Worldly Pomp and Vanity; and that the only true way to Beatitude, is that of Mortification, Humility, and proper Abjection.

The Priest salutes the People with *Dominus vobiscum*, to stir up their attention before he begins the Prayer, to the end that their Petitions therein may be more grateful to God.

He saith *Oremus* before the Prayer, to desire the People to joyn their Prayers and attentions with his, to obtain those necessities which our holy Mother the Church recommends to be Pray'd for thereby.

At

At the Epistle, and removing the Book.

THE Epistle is read on the right hand of the Altar, to shew that the Jews were the Elect People of God, and to whom the Gospel first was Preached. But they repelling the same, were justly abandon'd by God; and that Blessing was transferr'd to the Gentiles, as is represented to us, by carrying the Book to the other side of the Altar, where the Gospel is read. There let us humbly crave a true, docile, and humble Spirit, to admit good Counsel, and God's Divine Inspirations, and to be strengthened by his holy Grace to put them in execution.

At the Gradual and Tract.

IN the Gradual, by the *Alleluia's* we give praise, and joyfully thank God for his so happily calling us in the incredulous Jews place. But in the Penitential Days of *Lent, Advent, &c.* instead of *Alleluia*, is said the *Tract* in a more mournful Tune, as craving Pardon for our Sins. For which we are here to stir up hearty sorrow and contrition.

At the Gospel.

THE Priest saying *Dominus vobiscum*, doth advertise the People to raise up their Hearts, and to hearken with good Attention and Devotion to those Sacred Words, which were uttered by the Divine Mouth of Jesus Christ, and recorded by his holy Evangelists. We must crave divine Grace to enlighten our Understanding, and to inflame our Will, the better to put in execution what is either taught or commanded to be done.

At the Creed.

Here we must make a firm Act to believe whatever hath been revealed to Christ's true Catholic Church, and is by her proposed to us to be believ'd. And chiefly those blessed Mysteries which are represented in the holy Sacrifice of the Mass; humbly beseeching Gods Grace, that we may never yield to any Temptation against the same, and to detest all cursed Schism and Heresie.

At

At the Offertory.

AT this Oblation of the Bread and Wine, admire the infinite humility and goodness of Jesus Christ, who for our sakes vouchsafed to place his precious Body and Blood under the Consecrated Species of so contemptible mean Creatures, as Bread and Wine. The mingling a little Water with the Wine, doth shew the intimate Union of Gods Divinity (represented by the Wine) with our Humanity, signifi'd by that little Water and simple Element. We must here humbly crave so united a heart to Gods divine Will, as that we may truly say with *S. Paul*, *I live now, not I, but Jesus Christ doth live in me.* Gal. 2

At the Priests washing his Fingers.

Plate wash'd his Hands, to testify before the People his not being guilty of Christs innocent Blood. But our Consciences stained with many Crimes have need to be washed by the Water of true compunction for our sins. And for that end

end we must endeavour to frame a holy Act of Contrition, that so we may appear with greater Innocency at the Consecration, before this our Sovereign Judge.

At Orate Fratres.

THE Priest makes here a second Oblation of that Sacrifice to the Blessed Trinity, in memory of the Passion, Resurrection, and Ascension of Jesus Christ, as also in honour of his Chiefest Saints. And for the better obtaining Grace to perform that holy Function, he turns to the People, desiring them to joyn their Prayers with his, thereby to render the Oblation of that their common Sacrifice more grateful to God, both for him and themselves; Which with a fervent Ejaculation we must humbly crave.

At the ensuing Secret.

BY the ensuing private Prayer, or Secret (as the Church doth call it) we must humbly beseech Almighty God to produce in our Souls the effect of all those good Thoughts which

which he hath given us for our better Preparation, to appear more worthily in his divine Presence at the near approaching Consecration.

At the Preface.

THE Preface is so called, as being the entrance to the Canon of the Mass, and a general preparation to that holy Sacrifice. The Priest there exhorting the People to raise up their hearts to God with thanksgiving for all his Benefits, accompanying the Angels, Cherubims and Seraphims in adoring and praising him incessantly, with that Angelical Hymn of *Holy, Holy, Holy Lord God of Sabbath*. For in loving, adoring, and praising the B. Trinity, consists the Saints Beatitude, and endless Felicity.

At Te igitur, &c. where the Canon of the Mass begins.

HERE begins the Canon and chief part of the Mass pronounced with a low Voice, to shew the great reverence and veneration due to that most sacred and near approach-

approaching Act of Consecration Which Ceremony bears resemblance with that of the Priests of the Ancient Law, who entering into the *Sancta Sanctorum* were covered with a Veil, and were neither to be heard nor seen.

Whereby we are advertised, that by private recollection, and withdrawing our heart from all Worldly Thoughts, we should unite ourselves closely to God, with pious Contemplation upon those divine and holy Mysteries.

At the first Memento.

IN this *Memento* we must pray for the Catholic Church. For its chief Pastor. For our King and Prelate. For Peace amongst Christian Princes. For our Kindred, Friends, Benefactors, Enemies, and for all for whom we are obliged to pray; that we being thus united to the living by Charity; and by craving likewise the intercession of those powerful Advocates, Gods chief Saints in Heaven, we may testify our Communion, both with the Militant and Triumphant Church.

At Hanc igitur Oblationem.

THe five Crosses which the Priest makes at the end of that Prayer, renew in us the memory of those cruel Torments, which our divine Redeemer did suffer in all his five Senses ; as also the memory of his five precious Wounds. By the Merits whereof we must humbly crave his Grace, that we never wilfully offend him grievously by any of our five Senses hereafter.

At the Consecration and Elevation.

THe Priest here (according to the Command and Example of Jesus Christ) blesteth and consecrateth the Bread and Wine in the self-same manner as he performed it in the institution of this divine Mystery, and commanded his Apostles and their Successors to do the same. He elevateth those consecrated Species, offering Jesus Christ to his Eternal Father, as he once did offer himself upon Mount *Calvary* for all the Sins of the whole World. Here making an Act of firm Faith of the

the Real Presence of Jesus Christ, we must humbly crave his Grace, that as he vouchsafed to die upon the Cross for us, so we, for his sake, may cheerfully endure all Crosses and Afflictions whatever, as from the loving correction of his Fatherly hand for our innumerable sins.

At the Second Memento.

Here according to the continual custom of the Church, we must offer this holy Sacrifice for the Faithful Souls departed this mortal Life, yet remaining in Purgatory; and for such in particular as we find our selves to be obliged to Pray for; concluding as before, with a devout Address to Gods blessed Saints to pray for them and us; humbly beseeching his divine Majesty to receive us into their glorious Society, by the merits of Jesus Christ our Lord and loving Saviour.

At Nobis quoque Peccatoribus.

THE good Thief by his happy Repentance, applying the Sacred merits of Christs holy Passion for the healing

healing of his sinful Soul, found there-
by his perfect and speedy Cure. Let
us by the grateful Sacrifice of a con-
trite and humble Heart dispose our
Souls to true Repentance, and knock
at our Breast, as did that humble Pub-
lican with unfeigned Sorrow for all
our sins; saying with him, *God be* Luc. 18.
merciful to me a wretched sinner; that
at the hour of our death we may
happily hear pronounced by our Sa-
viour that joyful Sentence, *This day*
thou shalt be with me in Paradise. Luc. 23.

*At the several Crosses made upon the
holy Host and Chalice.*

THE frequent making of this ho-
ly Sign, as well after as before
the Consecration, doth represent to
us the several sorts of cruel Tor-
ments which Jesus Christ endured in
his bitter Passion; by his Flagellation,
Coronation, bearing his heavy Cross,
his Crucifixion, Derisions, Scorns,
Blasphemies, and the like. The three
Crosses which the Priest makes, say-
ing *Per ipsum*, &c. put us in mind of
the three hours which he suffered up-
on the Cross. The other two which
he makes, saying, *Deo Patri Omni-*
potenti,

potenti, &c. represent to us the Water and Blood which came forth of that sacred Wound of his side; and that elevation of the Host and Chalice, and immediately deposing them again upon the Corporal, represents the taking down his blessed Body from the Cross.

All which are strong motives to draw from us a feeling compassion of those his great Sufferings for our sake, and to offer to him a resigned heart, with true conformity to his blessed Will, for whatever his Heavenly Providence hath designed for us, living or dying, for Time or Eternity.

At the Pater Noster.

WE may make here our humble Supplication unto the Eternal Father, with great confidence to obtain what we shall justly and rightly demand by any of these Petitions, taught us by his divine and beloved Son. And therefore with much confidence we may here make our humble Petition to him for that in particular, for which we principally intended to offer up that holy

y and impetratory Sacrifice of the
Mass.

*At the division of the Host into three
parts, whereof one is put into the Chalice.*

THIS division of the Holy Host,
signifies the separation of the
Body and Soul of Jesus Christ. And
the particle put into the Chalice,
mingling thereby together the Con-
secrated Species of Bread and Wine,
represents to us the Re-union of his
Body and Soul at his Glorious Re-
urrection. By which is also repre-
sented to us the horror of a mortal
sin, which separating Gods Grace
from our Soul, doth kill the same ;
never more to be revived but by
the merits of Jesus Christ, applied
by true repentance for our sins,
which therefore we ought care-
fully to fly, and most heartily to
detest.

At Agnus Dei, &c.

WHat greater comfort can
Mens heart conceive, than to
hear this joyful repetition, that it is
the Lamb of God which taketh away the
G sins

Isa. c. 53.
v. 5.

sins of the World; for should not he be engaged for this great debt which we owe for sin, our case would be desperate; since that all Creatures joyned together, could never make satisfaction to his divine Justice for the least venial sin; but he was wounded for our iniquities, and with his stripes we are healed. *Agnus Dei* is thrice repeated, to put us in mind to make 3 Acts of Contrition, answerable to our 3 usual sorts of sin, by thought, word and deed; against God, against our Neighbor, and against our selves.

At Domine non sum dignus, and the Holy Communion.

THE Priest thus disposed, and producing fervent Acts of Faith, Love, Humility and true Contrition, takes the holy Communion, protesting with the humble Publican his great unworthiness, knocking thrice his Breast at *Domine non sum dignus*; he makes the sign of the Cross with the holy Host, as taking Christs Heavenly Benediction; he beseeching him to consecrate his heart, a clean and pure Sepulcher, fit to receive his most

most precious Body; and that it may never be made unpleasing to him by any grievous sin.

At the last Lotion.

WE are put in mind by this Ablution which the Priest takes to purifie his Fingers and Chalice; that we must cleanse our Souls from the remainder of all vicious Habits, from all ill Affections, and inordinate Passions or inclinations to sin, which defile our Soul, that ought to be the pure and undefiled Temple of God. We must here humbly crave such Vertues, as may adorn and make it a pleasing Habitation for the holy Ghost.

At removing the Book again to the other side of the Altar.

HERE we should adore the great goodness of God, and his infinite patience; who, notwithstanding the Jews long obstinate contempt of all his Graces proffered them, will yet vouchsafe finally, and towards the end of the World to receive them to his mercy and hea-

venly Bliss, by their true proffession of his holy Faith. Let us be careful not to neglect the Grace of his divine Inspirations, on which our endless felicity doth so greatly depend.

At the Post-Communion.

THE great benefit received by this holy Sacrifice, as likewise the innumerable other gracious favors which are so continually Communicated unto us from the bountiful and loving hand of God, do justly oblige us to the due grateful thankfulness, which the Priest here makes to his divine Majesty, as well in his own behalf as for the People, in saying the *Post-Communion*, as also the ensuing Prayer for the self-same end.

At the next Dominus vobiscum.

THIS *Dominus vobiscum* is to put us in mind of our Saviours appearing to his Disciples, and comforting them with his blessed Presence after his glorious Resurrection. But now as this Apparition only was
so

so great a comfort to the Disciples;
Oh! how much more may it well
be to us, not only to behold him
really and truly in the Mass, but so
frequently also to receive him Per-
sonally into our Breasts; where he
remains with us in Person so long as
the Sacramental Species do conti-
nue, and with his Grace, till he be
most ungratefully expelled by mor-
tal Sin.

At the last Collect or Prayer.

BY this Prayer we make grateful
Acknowledgment of all Gods
Innumerable benefits, and ought
to stir up much Sorrow for having so
greatly abused them by the small
amendment of our habitual Vices;
which may justly render us unwor-
thy of his future Graces, unless we
be more constant to our good pur-
poses and pious resolutions.

At the last Dominus vobiscum.

TH E Priest saluting the People
with this *Dominus vobiscum*, doth
represent to us our B. Saviours Ascen-
sion in the sight of all his Apostles
and Disciples; drawing doubtless all
G 3 their

their hearts with him, upon whom both their Love, Thoughts, and whole Desires were formerly fix'd. Whereas our unhappy Engagement to vain Worldly Contents, do so depress our Souls, that we are rendred uncapable of celestial Thoughts, and remain even as buried in meer human and transitory Affairs, and wholly made Captive to Flesh and Blood.

*At Ite Missa est, and the last
Benediction.*

THE *Ite Missa est*, represents that last dreadful Sentence upon the Reprobate at the day of Doom, *Go ye Cursed into Eternal Flames, &c.* As the last Benediction immediately following, signifies the joyful Sentence upon the thrice happy Elect. *Come ye blessed of my Father, possess ye the Kingdom prepared for you from Eternity.* O let us therefore be diligent and careful to make use of precious Time whilst it is lent us; that we may avoid that endless misery, and purchase Eternal Bliss.

Math. 25.

Ibid.

At

At the Gospel of St. John.

After the Conclusion of all these sacred and divine Mysteries, with this representation of Christs joyful Benediction upon the Elect at the end of the World; the holy Church hath very properly concluded this her chiefest Sacrifice with the Gospel of St. John, which proposeth to us, the *Word's* Eternal Birth, with all the deepest Mysteries of Gods Divinity. Thereby to intimate to us, that after the aforementioned Benediction, those blessed Elect shall enter into the Celestial Paradise, there to know, to love, and eternally to praise the B. Trinity, Father, Son and holy Ghost, Three Persons and one only God, to whom be *Benediction and Glory, all Thanksgiving, Honor and Power, for ever and ever.* Amen.

A Prayer to be said after Mass.

IRender to thee, O sacred Trinity, most humble thanks for vouchsafing me the gracious favour to assist at this divine Sacrifice of the
Mass

Mass; whereof so many are deprived, who would have made much better use of it. I humbly crave pardon, most loving and merciful God for all the distractions, irreverences and dissipations of my wandring Spirit, committed in time thereof; and for my dear Saviours sake, I most humbly beseech thee, that those infinite merits of his bitter Passion, and most precious Blood shed for my Redemption, and sacrific'd to thee in remission of the sins of the World, may render me worthy to be made partaker of those divine and adorable holy Mysteries, here so truly represented in this most holy Sacrifice of the Mass, and that with final Repentance I may dye in thy happy grace. *Amen.*

Reflections to be used so soon as Mass is ended.

MAss being ended, call to mind your negligences committed therein. Crave Pardon of God for them, and beg heartily his Grace for your amendment, and more strength and courage to resist all sin. Renew then also the morning Oblation of all

all your Actions for that day, and confirm your good purpose to avoid that Passion, Sin or frailty, which puts you most in danger to offend. Finally, your Devotion being ended, retire your heart very gently from that Holy Exercise to your Worldly Affairs, retaining as long as you can, the feeling and affection of your former Devotion.

Observe also, that by these Declarations upon the holy Mysteries of this divine Sacrifice, it sufficiently now appears, that the Mass puts us in mind, and very lively represents to us Mans banishment from Paradise by *Adams* Sin, and his restauration to Grace by the precious Blood of Jesus Christ. And therefore this manner of hearing Mass is most conformable to the design of our B. Redeemer in his instituting this holy Sacrifice; thereby obliging us to keep a continual Memory of that his bitter Passion, which he suffered for the Redemption of the World, *This do in commemoration of me, &c. For so often as you shall eat this Bread and drink this Chalice, you shall shew the death of our Lord until he come. Do this in memory of me.*

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The vertuous Soul may conclude her Devotion after Mass, by making Choice, at least of some one (which she shall conceive most useful for her Practice in occasions which are likely to happen that day) of the following Spiritual Advices of St. Theresa, greatly conducing to live happily both with God and Man.

Accomodate your self to the harmless Condition of those with whom you Converse. With the merry, shew signs of Joy. With the afflicted, a feeling of their Grief. And finally endeavour to please all, to the end to gain all.

In all your Actions, remember to be in the presence of God; and direct them with a pure intention to his greater Honor and Glory.

Accustom your self to make many Acts of the Love of God, and of your Neighbor; for they will kindle Charity, and make your Heart tender.

In any Spiritual desolation, forsake not your accustomed Practice of Devotion, but much rather encrease

crease the same; for thereby you will soon experience Gods Divine Favour and Comfort.

Let your desire be to see God; your fear to lose him; your sorrow for having offended him; your joy in doing his will; and by this means you will possess a most blessed and happy Peace.

Never speak any thing in your own praise, for Knowledge, Vertue, Kindred, or good Actions; unless there be good cause to hope that some great good may come thereby. And then also it ought to be with much humility, and consideration, that these are Gifts which come from the meer Goodness of God, and not from you.

Never busie your self in thinking upon other Mens faults, but rather in mending your own.

When any shall reprehend you, take it both with inward and outward humility; and pray to God for them who shall tell you when you do amiss.

Be careful to exercise your self in the fear of God, which begets contrition, and true humility in the Soul.

Offer

A little Manual of the

Offer up your self to Almighty God many times in the day, and that in much Fervor and Affection.

Endeavor with diligence to have frequently before your Eyes, your Morning good resolution; for that is of great profit for gaining perfection.

Neglect not Gods holy inspirations, and put in practice the good desires which he hath given you in your Prayer.

Never make shew of more Devotion outwardly, than you have truly within. And what Devotion you find inwardly, be careful to conceal it.

Behold your life past, and bewail it, and be confounded at your present coldness in Devotion, considering how much it wants of deserving that Beatitude which God hath promis'd to all who truly Love him.

When you are in Company of many, Speak but little.

Never contend, nor strive in Words with any; for that argues but Obstinacy, and self Opinion.

Speak to all Persons with a pleasing, sweet, and gracious Modesty. Never reprehend any, without discretion, and humility.

Never

Never greatly Exaggerate matters, by commending or dispraising them with excess; but speak with Moderation that which you think.

Offer not to give your advice unless it be demanded; or that Charity require the same.

Be Merry without immoderate Laughter, but with a modest, affable, and edifying Mirth.

Be not desirous to speak, nor inquire of things, which do not concern you.

In all your Conversation mix something of Piety, whereby you will avoid much idle, or worse Discourse.

Misery it self is not to be desired; but a Will to endure with moderation of mind, for the Love of God, when he shall please to send it.

To the former Advices, add also these following, serving to the self-same End.

IT is incomparably more easie to command and rule our Passions, than to give way and obey them; and more easie it is, to master our natural inclinations, than it is to content

content them, and consequently much more easie to walk in the way of Salvation, than in that of endless Perdition.

Proportion the quantity of your Prayers to the occasion of your employments, and regulate in such sort your exercises of Devotion, as that the length of them tire not your own Soul; nor yet disquiet others with whom you live.

A great part of our perfection consists in supporting mutually each others imperfection; for in what can we better exercise true Charity, and the Love of our Neighbor, than by this holy Practice?

When you speak of Humility; have a true interiour feeling, answerable to what you pronounce of it, nor use humble down looks, but in humbling your Heart therewithal.

Never speak, nor be you the divulger of your own good Deeds (when neither Charity nor Necessity requires it,) for Satan makes sport of such Godly works; they proving thereby but like vented Mines, which can have no good effect.

Whosoever

Whosoever shall read these Instructions
once a Month or oftner, and endeavor
to put them in practice, he will undoubtedly
reap much Profit thereby, and arrive,
by Gods Grace, to great Perfection in his
state and calling.

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CONFESSION.

If we Confess our Sins, he is faithful and just, for to forgive us our Sins, and to cleanse us from all Iniquity. 1 John 1.

Advertisements before Confession.

SAtan our mortal Enemy useth all industry to fright us from this holy Sacrament of Penance, or at least, to put such impediments as may much hinder the happy Fruits thereof; well knowing that by a true contrite Confession, he loseth what in much time he had before labor'd to gain.

Conceal nothing in your Confession, for God you cannot deceive, but your self you may. One mortal sin, wilfully concealed, renders your Confession a sin of Sacrilege, and your self incapable of Absolution.

Conceive

Conceive not your Ghostly Father to disesteem you for your sins; for Confess but with sorrow, and full purpose to amend, and although you approached a great sinner, yet he regards you by Repentance to return: Saint.

Prepare your self to Confession, as if it were to be your last, or at the hour of Death; and endeavor to put your self in the same condition, as you would desire to be found at that last dreadful moment; by stirring up fervent Acts of Faith, of Hope, of Charity, and true contrition for your sins.

Crave Divine light of God, to call to mind your Offences, and that you may now behold them in the like enormity as they would appear to you at your Death; that you may abhor them, and accuse your self of them, with firm purpose to amend and to do due Penance and Satisfaction for the same.

Consider how often you have deserved Eternal Damnation; from which God hath of his meer mercy so often preserved you, as you have offended him by mortal sin; which is as great mercy, as to have so often

re-

reduced you from that Infernal Pit of endless Misery.

Know also that a good Confession requires a good purpose of amendment; a right good purpose requires a true intention to avoid the occasions of our sins; for to do otherways, were to be like him, who were unwilling to have the Plague, but would not avoid infected Houses; and would not such a Mans purposes be meer mockery, and wholly in vain?

To your good purpose of amendment, add also Hearty sorrow and detestation of your sin; the want whereof may be the cause of your small amendment, and of so frequent relapses into your former faults.

Your Confession must be sincere and true, accusing your self freely, telling the doubtful things as doubtful, and the certain as certain, without artifice or excuse, covering, or diminishing, your Confession being to God, who already well knows, how far you are guilty.

Lastly, Recommend your self to the sacred Virgin Mother of God, to your good Angel, and to the intercession

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intercession of all Gods blessed Saints, to obtain for you a true repentant Heart, detesting all you sins, with a firm purpose to avoid them hereafter, and the occasions thereof; confiding in the mercy of God, and in the Sacred Merits of Jesus Christ apply'd by the Ministry of the Priest in this holy Sacrament unto your soul for the remission of your sins; for it is not absur'd (saith St. Cyril) that they forgive sin, who have the holy Ghost; for when they remit or retain, the holy Ghost remits, or retains in them, and that they do two ways, first in Baptism, and then in Penance. Cyril. lib. 12. c. 36. in Joan. Let every one, my Brethern, I beseech you, confess his sins, whilst he is yet alive, whilst his Confession may be admitted; whilst satisfaction, and remission made by a Priest, is acceptable before God, St. Cypr. de lapsis num. 11.

These premisses supposed; place your self in the presence of God, and with a due reflection upon all his innumerable great blessings bestowed upon you; examine with great confusion your abominable ingratitude, unto so loving and merciful a God, beseeching him to reduce

duce unto your memory all your grievous sins, whereby you have offended him, as also to grant you the Spirit of perfect Penance, Confession and Contrition, and from all odious sin to purge you.

A Table of sins helping the memory for a general Confession, or method to examine our Conscience wherein we may have offended Almighty God.

Of the first Commandment.

Of honouring God above all things.

IF not loved God above all things.
If doubted or staggered in matters of Faith.

If continued in Heresie more out of human respect, than ignorance.

If ignorant of the chief Mysteries of the Christian Faith.

If murmured against God in Adversity.

If distrusted Gods goodness, or mercy.

If presumed of his goodness, to sin.

If gon to Witches, or Sorcerers for Counsel.

If

If hindred any ones Conversion to the Faith, or to a good Life.

If Blasphemed God, or cursed Creatures.

If wilfully been exposed to the danger of mortal sin; or taken delight in any sin done in time past.

If procured by way of lots to find out any Theft, or secret thing.

Of the II. Commandment.

Of not taking Gods Name in vain.

If sworn what was false; knowing or doubting it to be so.

If sworn to do some unlawful thing. Or if not had an intention to perform what was lawfully sworn.

If been the cause that any did swear false, or not observ'd a lawful oath.

If sworn to do evil; or not to do a thing which was good.

If sworn false in judgment; or induced others to do the like.

If had a custom of swearing often without consideration or care whether it were true or false.

If not faithful, or if negligent in performing a Vow.

Of

Of the III. Commandment.

Of Sanctifying the Sabbath day.

If not observed Sunday, and Holy days; but either done or commanded some servile work.

If omitted to hear Mass, without a lawful cause; or if voluntarily distracted some notable part thereof, on days of Obligation.

If not gon to Confession, at least once a Year; or not caused others under your charge to do it.

If gon to Confession without necessary examin of Conscience, or purpose of leaving sin.

If concealed any mortal sin, in former Confessions.

If not Fasted, Lent, Vigils, and Ember days, being bound thereunto.

If eaten or drunk with much prejudice to our health: or if voluntarily been drunk.

If done any injury or irreverence to any sacred thing.

If for sloath or negligence left undone any good work of Obligation.

Of

Of the IV. Commandment.

Honor thy Father and Mother.

If undutiful, or irreverent to Parents, by word, or deed.

If cursed, or spoke ill of them.

If not obey'd them, and other Superiors in just commands.

If not succored them in necessity, to our power.

If deliberately desired their death, thereby to enjoy the inheritance.

If not fulfilled their last Will and Testament.

If not observed the just Laws and Decrees of Superiors.

If detracted, or spoken ill of Superiors, Temporal or Spiritual.

If not succored the poor in their great necessity, being well able.

If Parents have cursed or wished ill to their Children.

If they have not brought them up in the fear of God, and due Christian instruction.

If Masters of Families have not had the same care of their Servants; and that they observe the Commandments of God and the Church.

Of

A little Manual of the
Of the V. Commandment.

Thou shalt not kill.

If born hatred towards some person, desiring to be revenged; and how long staid therein.

If desired any Mans death; or some great evil or damage, to his Body or good Name.

If been angry with some person with intention to do him harm, or to be revenged of him.

If stricken, wounded, or killed, or commanded, or consented to the same; or given aid or counsel, or favour thereunto.

If having offended others, refused to ask pardon, or reconciliation; or not sufficiently satisfi'd for the offence.

If refused to pardon injuries.

If out of hatred refused to speak unto, or salute others; and scandaliz'd our Neighbor thereby.

If in adversity or misfortune wished your death, or in fury or anger cursed your self or mentioned the Devil.

If cursed others. If sowed discord,
or caused enmity between others.

If out of hatred or envy, been
greatly sorry for the prosperity and
good of others, Temporal or Spirit-
ual, or rejoiced at any harm befall-
en to them.

If in anger offended others with
injurious and contumelious words.

If flattered others, praising them
for some sinful Act.

If by Ill Example, Counsel, or prai-
sing that which was evil, or blaming
what was good, been cause that o-
thers have left some good work ;
or if induced them thereby to some
sin, or to perseverance therein.

If omitted to correct or admonish
one of a sin, when probably his a-
mendment was hoped thereby.

If received Out-Laws and Mur-
derers , or with Counsel, Favor
or otherwise assisted them.

If spoken ill of others, manifested
any secret Fault of theirs to discredit
them, or cause them some other
harm.

If stricken injuriously any Eccle-
astical or Religious Person, where-
there is also Excommunication.

Of the VI. and IX. Commandments.

*Thou shalt not commit Adultery.
Thou shalt not covet thy Neighbors Wife.*

If given consent to any carnal Temptation.

If taken delight deliberately in any filthy thought.

If negligent in casting away evil Thoughts, when in danger to give consent, or deliberately to take delight in them.

If spoken, or hearkned to unchaste words.

If sent Letters or Messages to dishonest ends.

If used unchaste Looks, Behavior, Gesture or Apparel, to any evil end.

If used unchaste Touching, Kissing, Embracing, &c.

If actually committed any Carnal Sin with a Secular or Religious Person, married or unmarried, or of near Kindred.

If not avoided dangerous Temptations to sin.

If corrupted a Virgin by false and

See.

Of the VII. and X. Commandments.

Thou shalt not steal.

Thou shalt not desire thy Neighbors Goods.

If taken any thing from another by deceit or violence, to what value, and if any sacred thing.

If retained any thing of another Person without his consent, not restoring it presently, if able.

If by not paying your Debts, (when able) Creditors have sustained any damage.

If finding any thing, or otherwise falling into your hands, not endeavoured to have it restored to the Owner.

If in buying or selling, used any deceit in the Ware, Price, Measure or Weight.

If bought of such Persons as could not sell, as of Children under Age, suspected Persons, and like not to have come well by what they would sell.

If had a resolution to detain another Mans Goods when occasion

should have been presented, or to gain or increase Wealth, by right or by wrong.

If committed any sort of Usury, or made any Usurious Contract.

If having Wages, or pay for any Work or Office, not done it well and faithfully.

If defrauded Servants or Workmen of their hire, or deferr'd their Payment, to their harm and prejudice.

If moved any Suit in Law against Justice, or if in just Suits used any fraud or deceit to prevail.

If in Gaming used fraud, and won by deceit, or played with Persons who could not alienate, as Children under Age, and the like.

If defrauded any just Imposts or Toles.

If committed Simony in what sort soever. Or if defrauded the Church of what was due, as their Tiths, &c.

If by unlawful means and ill information obtained what was not due, or unjustly hindered others from the obtaining some Benefit or Commodity.

If given help or Counsel, or in any other manner abetted such as have

have taken other Mens Goods, or being able, or bound not discovered or hindred any Theft.

Of the VIII. Commandment

Thou shalt not bear false witness.

If born false witness in Judgment or out of Judgment, or induced others to do the like.

If spoken any untruth, with notable prejudice, or hurt to our Neighbor.

If detracted from the good Name of others, imposing falsely upon them some sin, or exaggerating their defects.

If murmured in weighty Matters against another Mans Life and Conversation, especially of qualified Persons, as Princes, Prelates, Priests, Religious, and Persons of good Name.

If willingly given ear to Detractions, and Murmurings against others.

If disclosed some secret sin of others, causing their infamy. Which though true, yet unlawful to be published to the blenishing of anothers good Name.

If uttered a Secret, or which secretly had come to be known; in that case there is obligation to restore the damage hapned by so revealing.

If opened other Mens Letters unlawfully, or for any ill end.

If judged rashly or condemned in his Heart of mortal Sin, the Deeds or Words of others which might have been well interpreted.

If not observed a just Promise without due cause; and if for want of observing it our Neighbor is notably prejudiced, it is a mortal Sin.

Of the seven deadly Sins

Of Pride.

If not acknowledged all Blessings both of Nature, Grace and Fortune, to be from the meer Bounty of God, but rather ungratefully accounted them as things due to our deserts, not giving to God the Glory and Praise of all.

If Vain glorious and boasting of some Vertue which we have not; or seeking to be esteemed more than

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we deserve, despising others as far inferior to us.

If proud and vain-glorious of some Sin, as of Revenge, Drinking, Lust, &c.

If Ambitious, too earnestly coveting Honor, Promotion, &c.

If out of Pride and Self-esteem despised others, doing something to their disgrace and contempt.

Of Covetousness.

If disposed rather to offend God than part with Temporal Goods, when Charity and just Cause require it.

If over earnest and greedy in gathering Wealth, and too near and miserable in spending it.

If hard hearted, and unpitiful to the poor and needy.

If not contented with our own Estate, but ever coveting more.

Of Luxury.

See the VI. Commandment.

Of Anger.

If angry, impatient, over-hasty ;
H. 4. furious,

furious, disdainful, wayward, fretful, quarelsom, immoderate in grieving, too severe in correcting.

Of Gluttony.

If intemperate in Eating and in Drinking.

If over-curious in Diet and seeking to please the Palate.

If too much fixed upon good Cheer.

If not observed the Fasts of holy Church.

If distempered and made sick by over-much Eating or Drinking.

Of Envy.

If Envied or Grieved at others Prosperity, or to hear them well spoken of.

If rejoyced at their harm; if made the worst of all their Actions.

Of Sloath.

If drousie, heavy, and unwilling to Devotion.

If idle, and wholly given to ease.

If inconstant in good Purposes.

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If not labor'd to resist the loathing and tediousness in Prayer, and Exercise of Vertue.

If spent Time wholly unprofitably.

If not labor'd, nor employed the gifts received from God to his Glory and our Souls good.

If negligent in using due preparation to the Holy Sacrament of Confession and Communion.

If careless to amend daily and most habitual Sins.

If abused (by spending it idly) precious time lent to us by God to be employ'd for his Honor and our Souls good.

If not been grateful to God for all his great Blessings, and neglectful of his divine Inspirations.

Finally, Let each one examine his Conscience, according to the offences of his particular Profession, State and Degree, and according to his several Obligations.

And it is also to be observed that in all these above-numbred Sins, one may not only sin by his own committing them, but also by being the cause of another Mans sin, by commanding, by counsel-
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ling, by consenting, by receiving, by partaking, by not reprehending; and finally by ill Example, flattering and aplauding ill doers.

Having diligently examined your Conscience according to the Articles above, and carefully observ'd wherein you find your self to be guilty of any offence, your are next to stir up hearty sorrow and true contrition for all your Sins, with a firm purpose and true resolution, by Gods Grace to be very careful to commit them no more; both which are necessarily required for a fruitful Confession. For to what other end do we confess and accuse our selves, but to testifie thereby true Sorrow for having offended so powerful and so good a God, from whom we continually receive so great and innumerable benefits; which hearty sorrow and true purpose of amendment, may be happily procured by this following fervent Prayer of Blessed St. *Augustin*, most efficaciously moving, and profoundly humbling a sinners Heart to Repentance, and true Contrition for having offended God.

Behold, O God, the foul and odious stain of my Sinfull Soul; which

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which I neither will nor can hide from thee. The remorse of Conscience even now begins my Pain in part of Punishment for them, to which the Eternal Torments of Hell are justly due, yea, far inferior are they to my desert; it greatly therefore doth astonish me, dear Lord, so frequently to feel this gnawing Worm of Sin, and yet to retain such wilful Malice thereunto. My frailty bears me down, and sways me under the heavy burthen of my Iniquity, and yet I seek no ease nor remedy. My life consumes in languishing Sighs, but I amend not my sinful manners. If thou shalt but punish, I can no longer subsist. I confess when actually chastised for my offence; but thy visiting me being past, I no longer remember my repentance. So long as the Rod remains in thy hand to strike I promise much but if thou suspend the blow, I perform very little. If thou but touch me, I cry for Pardon and Mercy; but if thou do'st spare me, I immediately provoke thee again to strike. O my God, my Lord, I confess to thee my frailty and great misery; I implore thy gracious Clemency, in which is
all

all my hope for either Grace or Pardon. Grant me this, O merciful God, tho' I am most unworthy thereof: And seeing that without desert thou hast vouchsafed to draw me out of nothing, to make this my humble Petition now to thy divine and glorious Majesty, vouchsafe also, I most humbly beseech thee, by the purity of thy Conception, by the humility of thy Birth, by the painful labors of thy Life, and by all the great Torments and ignominious Confusions suffer'd at thy dolorous Death, to grant me thy most gracious Pardon, O my Sovereign Lord, my God and only Redeemer. *Amen.*

O my dread Lord, my God, I most heartily Repent for having offended thee, whom I love with my whole Heart and Soul, I firmly purpose (thy Heavenly Grace assisting me) never more to consent to my former grievous Trespases against thee, but humbly and contritely to confess them, to perform my proposed Penance, and to undergo due punishment for the same. And considering that so often as by mortal Sin I have offended thee, so many times thou hast most mercifully preserved me
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from the Eternal Flames of Hell,
and for that I have nothing in true
and humble gratitude to offer thee:
I present to thee, O Eternal Father,
the bitter Death and Passion, toge-
ther with all the sacred Merits of
thy divine and most beloved Son Je-
sus; of his immaculate Virgin Mo-
ther, and of all the blessed Saints and
glorious Angels of Heaven, to praise,
to bless and magnifie thy mercy and
infinite goodness unto me for all
Eternity.

A Prayer before Confession.

R Eceive my Confession, O most
benign and clement Lord Je-
su, the only hope for the Salvation
of my Soul; give unto me, I beseech
thee, Contrition of Heart, and Tears
to my Eyes, that both day and night
I may bewail all my negligences,
with humility and purity of Heart.
Let my Prayer, O Lord, approach
near in thy sight. If thou shalt be an-
gry against me, what helper may I
seek? Who will have mercy on my
Iniquities? Remember me, O Lord,
who didst call the Woman of Ca-
naan and Publican to Repentance,
and

and didst receive *Peter* weeping. O Lord my God accept my Prayers. O good *Jesu*, Saviour, of the World, who gavest thy self to the death of the Cross, that thou mightest save sinners; regard me, a wretched offender, calling upon thy Name; and take not such heed to my wickedness, that thou forget thy Mercy. And though I have committed whereby thou mayst condemn me, yet thou hast not lost that whereby thou art wont to save us. Spare me therefore, O Lord, my Saviour, and have mercy on my sinful Soul; loose the Bands, heal the Wounds thereof, Lord *Jesu*, I most humbly beseech thee; shew me thy Face, and I shall be safe. Send forth therefore, O most loving Lord, through the merits of the most pure and ever Virgin *Mary* thy immaculate Mother and of all thy blessed Saints and Angels, send forth thy Light into my Soul, which may shew unto me truly all my defects, which it behoveth me to confess; and may help and teach me to express them fully, and with a contrite heart, who with the Father and the Holy Ghost, livest and reignest

Almighty one everlasting God. *Amen.*

This done, next go and cast yourself upon your knees with a reverent and humble Heart, as at the Feet of Jesus Christ, in the Person of his Vicar the Priest; there conceiving yourself as a Criminal before your Judge, and as wholly depending upon Gods Mercy, not having anything to alledge in your own behalf, but a guilty Conscience deserving eternal punishment. Raise all your hope in an humble confidence of his Mercy, and the sacred merits of Jesus Christ, detest your sins, whereby you have offended so gracious a God, and crave humbly Grace to amend.

Having asked your Ghostly Father's Benediction, and said your Confiteor till *mea culpa*, &c. then accuse your self plainly, humbly and entirely; and with all confidence and freedom, endeavour to lay open to him whereinfoever you can conceive or doubt to have grievously offended God; for this freedom in Confession takes away all scruple of Conscience, and gives a great Peace and Tranquillity to the Soul, which is far to be preferr'd before the greatest Felicity in the World. Final-

Finally, Having confest all, and said the rest of your *Confiteor*, then hearken attentively to what the Priest shall say to you, without any further searching into your Conscience; but receive with humble submission the Advertisements which he shall then give you, as there the substitute it of Jesus Christ; and perform faithfully what he shall ordain you, either by way of Counsel or Penance.

This done, retire your self with a recollected Mind, to give humble thanks unto God, and with feeling Piety and Devotion say this following Prayer after your Confession.

A Prayer out of F. Granada, exciting in the Soul compunction and sorrow for her Sins.

O Only Son of God, how great and unspeakable are the Blessings I have receiv'd from thee! thou hast made me of the dust and slime of the Earth, thou hast created my Soul out of nothing, according to thy Image and Likeness, enduing me with Understanding, Memory and Will; thou hast given me a free Will

Will, together with all my Members and Senses, to the end that by their means I might know and love thee. Thou hast conserved me in the narrow Prison of my Mothers Womb, to the end I might not dye without the saving Water of Holy Baptism. After so many sins as I have multiplied against thee, thou hast had long patience with me, even to this hour, whilst many others less guilty than my self, whom thou hast not so long expected to Repentance, are peradventure at present tormented in Hell. Besides this, O my Lord, thou hast vouchsafed to make thy self Man, and to converse amongst Men for my sake. For me thou wouldst suffer grievous Afflictions, a bitter Agony, sorrow of Soul, and a bloody Sweat. Thou wouldst be apprehended, bound, struck, spit upon, injured, blasphemed, buffeted; and thou wouldst be clad at one time in a white Robe, at another in a red one, in mockery. For me thou wouldst be Beaten, Scourg'd, Crown'd with Thorns, struck with a Reed upon thy Sacred Head, thou wouldst be blindfolded, condemned to Death, and dragged to

to the place of Execution, with a heavy Cross upon thy back, to which Cross thou wouldst be fastened with most sharp and vast Nails; thou wouldst be placed between two Thieves, and numbered amongst the wicked. Gall and Vineger was presented to thee for thy last Draught, and finally thou wouldst lose thy Life by a most cruel Death. In this manner, O my Lord, and with these Sufferings hast thou redeemed me, and yet I most ungrateful for so great benefits, have many times Crucified thee again by my sins, whereby I have merited that all thy Creatures should rise up against me, and in thy name take revenge upon me for these injuries.

Moreover, What shall I say of the fearful abuse I have made of thy Sacraments, those blessed Remedies which thou hast purchased for me with thy most precious Blood. Thou hast wash'd and received me in holy Baptism, as one belonging to thy self, there thou hast consecrated me as thy Temple. Thou hast anointed me as a Priest, as a King, and as a Soldier, who ought ever to fight against thy Enemy. There thou

Thou hast espoused my Soul to thy self, and adorn'd her with all the Ornaments requisite to so high a Dignity. What have I done with all these Jewels? What care have I taken to conserve such immense Riches? Thou hast adopted me thy Son, and I have rendred my self a Slave to Sin. Thou hast consecrated me thy Temple, and I have made my self a Den of Devils. Thou hast arm'd me as thy Soldier, and I have taken part with thy Enemy. Thou hast anointed me a King, and I have employed the power thou hast given me in Rebellion against thee. Thou hast espoused my Soul to thy self in perpetual Charity, and I have loved Vanity more than Truth, and preferred the Creature before the Creator. It is now high time, O my Lord, that he who has committed all these excesses should begin to lament them. And this is what thou hast so long expected of me, even since thou hast given me life. For this hast thou so often called me so long tolerated me. For this hast thou sometimes chastised me, othertimes comforted me; thy infinite goodness having used all possible

fible means to draw me to thee.
 Thou hast patiently expected me,
 and I have abused thy patience.
 Thou hast called me, and I have
 shut my Ears against thy divine
 Voice. Thou hast given me time
 to repent, and I have employed it
 in Pride and Vanity. Thou hast
 struck me, and I have been insensi-
 ble to thy Strokes. Thou hast cha-
 stis'd me, and I have rejected thy
 Discipline. Thou hast labored and
 sweat to purifie me, yet, neither
 thy merciful Sufferings on the one
 side, nor thy just Chastisements on
 the other, have been able to remove
 the rust of my Vices. I have hard-
 ned my heart as well against thy Pu-
 nishments as against thy Favours, ha-
 ving been ungrateful to the one, and
 rebellious to the other. Neverthe-
 less, O my Lord, since thou hast
 suffered so much for me, and hast
 commanded me never to lose con-
 fidence in thee, I turn with my
 whole heart to thy Mercy, beseech-
 ing thee to give me Grace for a-
 mendment, to the end that for the
 time to come, I may love and serve
 thee in such manner as never to be
 separated from thee, World with-
 out end. *Amen.*

The

THE former Table of Sins being proposed for a general Confession, as also for such as approach but seldom to this Holy Sacrament of Penance; it will be but very convenient to propose another for Persons of more devotion, who do often make use of this Sovereign cure of sin; seeing that many virtuous Souls are much troubled, in that examining their Consciences for Confession, they find so small matter whereof to accuse themselves, they well knowing on the one side, that they cannot be without sin, and yet on the other, by their examen they cannot discover it. And hence they are greatly disquieted, fearing that they never confesse as they ought.

But these over-timerous Souls must consider, that it is very hard for a Man to know rightly himself, or truly to see into all the secret windings of his own Conscience, which made the Royal Prophet with much good reason to say, *Who sees well his own faults? From my secret sins wash me O Lord.*

Psal. 18.
30.

It is moreover to be observed, that the

the sins of these virtuous Persons are more usually sins of omission, which are not so perceptible, as are the sins of commission, against which they stand much more carefully upon their guard.

Those who experience such difficulty in finding out sufficient matter for their Confession, I doubt not but by this ensuing Table, will be eased of that so needless a scruple.

A method for the examen of Conscience, intended for the devouter sort, who do often frequent the holy Sacrament of Penance.

IF loved God with our whole heart and Soul; or if not set too much affection upon Creatures.

If not ungrateful to God for his blessed benefits

If not negligent in calling upon him for help; both in our Corporal and Spiritual Necessities.

If not irreverent, and negligent in resisting voluntary distractions in time of prayer.

If omitted accustomed Prayers, or examen of Conscience at night, out of sloath and indevotion.

If

If done our works with a pure intention for the honor of God; or if not for vain glory, or for some sinister end.

If for fear of displeasing others, omitted some Duty, or vertuous Exercise to God.

If impatient at some cross accident which by Gods divine Providence hath hapned to us.

If neglected Gods divine inspirations, or been inconstant in good purposes, for the amendment of daily and greatest imperfections.

If offended by pride and vain-glory, by thinking better of our selves then of others.

If judged rashly of others, and that in a matter of moment.

If sworn rashly or untruly.

If observed Fasting and Holy Days with due Temperance, Piety and Devotion.

If eaten or drunk with excess.

If censured or judged rashly of others.

If spoken ill by detraction or slander, and thereby diminished the good name and reputation of others.

If given them any ill language or reproachful Words, or shew'd disdain to them.

If

If caused any discord or breach of Charity between others by our reports of them.

If negligent in suppressing Passion and Anger, or been too impatient upon small occasions.

If too earnest and obstinate in defending our own Opinion, and contradicting others, which proceeds from self-esteem and Pride.

If used too much Vanity, or curiosity in Apparel or Dyet.

If entertained any thoughts of Envy, by seeing others better esteemed, or to enjoy better gifts from God than our selves.

If negligent in resisting impure Thoughts, or if used unchast Words or Dalliances.

If lost much time in Sloath and Idleness, or in vain unprofitable Conversation.

If told an Untruth for any ill end, or if to the prejudice of any other Person.

If born any ill will or aversion of mind to our Neighbor. If taken content to hear detraction, and our Neighbors imperfections reported by others.

If used too much industry to seek

our

our own ease and commodity, neglecting true Christian Perfection.

If had too much self-love, and desire of esteem in our Actions, and the like; which upon examination may best occur to the memory of the vertuous Soul.

By all which heads of usual venial Frailties, may be sufficiently reduced to mind abundant matter for our Confession. We reflecting likewise upon the strict Account which we must give to God of each idle word, as also of every moment of ill spent time; wherein who shall but well consider, will very easily find, both by Thought, Word and Deed, and by Omission to have daily just cause to crave Gods gracious Mercy, and to apply Christs sacred Merits, to obtain it by this holy Sacrament of Confession, wherein having accused our selves of what we can remember, concluding with *Mea Culpa*, and the other Advertisements as above, after the general Confession; then attend with much Devotion and Reverence, to the spiritual Counsel and comfort of your ghostly Father, as also to the Penance which he shall joyn you, and observe all the other

ther Advertisements as above, after the general Confession. And he dismissing you, retire your self with a recollected mind into a convenient place most free from distraction, and there say with a devout and repentant Heart this following Prayer.

A devout Prayer After Confession.

O Sovereign Creator of all things, I a most vile and ungrateful sinner prostrate at thy sacred Feet, in true grief and hearty sorrow for all my hainous Trespasses where-with I have so grievously offended thee, my Lord and Maker, and for which thou hast vouchsafed to endure so cruel Torments upon the Cross; confess my great ingratitude dear Lord, for all thy innumerable benefits, and for having thus mercifully spared me so long, continuing my sinful Courses, and contempt of thy divine Commandments and blessed Will, for which instead of casting me into Hell, as I most justly deserved, thy boundless goodness hath expected me to Penitence and amendment of my life. For which, Oh! how often have

tho

thou knocked at the door of my Heart by thy Heavenly Inspirations? How often hast thou prevented me with Blessings, allured me with Comforts, drawn me with Favours, yea, forced me many times by crosses and afflictions to seek thee, and yet neither hath my flinty Heart been mollified therewith, nor my Will reclaimed. But behold now at last, O my ungrateful Soul, the grievousness of these thy sins; and thou, O divine Redeemer, pierce my obdurate Heart with Contrition, and detestation of the foulness of all my detestable Offences, for which I am most unworthy to be called thy Creature, or whom the Earth should bear, much less afforded so plentifully all conveniences for Human Life, upon whom even Nature it self ought rather to take just vengeance of my great contempt and odious sins.

O merciful Father, how many (by thy righteous Judgment) are now burning in the eternal Flames of Hell for a less number of sins than these of mine, who might have been Saints in Heaven, had they received so great a measure of thy

Mercies as I have done. But now, O merciful Father of all pity and compassion, in unfeigned sorrow and remorse of Conscience for all my Sins, I prostrate at thy Feet, most humbly beseech thy pardon. Look on me, O loving Lord, a wretched sinner, with the eye of mercy, as thou didst on the penitent Publican, the repentant *Magdalen* and the Apostle, who thrice denied thee ; vouchsafe once more to admit me again into thy gracious favor. Lord, work that speedily in me, for which thou hast so long spared me, and to which, from all Eternity, thou hast ordained me. But Woe is me, who have refused to bestow my heart on thee, who wouldst have made it a Temple and Habitation for thy own abode, which I have sacrilegiously defiled with so much Impiety, and defil'd it with so many impure Thoughts. But I confess all this my grievous wickedness to thee, my God of all Piety ; and therefore will not despair, but throw my self into the Sea of thy infinite Mercy ; for as my sins be numberless, so are thy Mercies endless.

O most

O most loving Father, *If thou* Math. 8.
wilst, thou canst make me clean; heal
 therefore the Wounds of my Soul.
 Remember, sweet Lord, thy com-
 fortable Promise to us, pronounced
 by thy Prophet, *Thou hast committed* Jer. 3-
folly with many Lovers, yet return thou
again to me, and I will receive thee. Great
 confidence this gives me, O Lord,
 and with my whole heart I return
 to thee. I am that defiled Soul, that Luke 15-
 prodigal Child, that unfaithful Ser-
 vant, who have separated my self
 from thee. I have forsaken thee, Jer. 2-
 O Fountain of living Waters, and
 digged to my self Cisterns which will
 hold no Water: I have fed upon
 empty Husks with the Swine, which Luke 15-
 could not satiate my hunger.

But what is past, let it be cancell'd
 O gracious Lord, and forget, I be-
 seech thee, and for the time to come,
 let there be an eternal Covenant be-
 twixt us; that thou wouldst vouch-
 safe to be my merciful Father, and
 that I again may be for ever thy o-
 bedient and faithful Child: I ask,
 dear Lord, neither Riches, Honors,
 Health, nor long Life; but this one
 thing alone, which I will never cease
 to crave, that from this present in-

stant, until the dreadful hour of my death, I may never more offend thy Heavenly Majesty, nor defile my Conscience with any mortal Sin. Grant me this my humble Suit, for the Merits, and bitter Death and Passion of thy only and dearly beloved Son Jesus, my divine Redeemer; to whom with thee and the Holy Ghost, three Persons and one ever-living God, be all Honor and Glory, now and for evermore. *Amen.*

I beseech thee, Lord Jesu, let this my Confession be grateful and acceptable to thee, by the merits of the blessed Virgin thy Mother, and all thy glorious Saints; and whatsoever hath been wanting unto me now and at other times, of the sufficiency of Contrition, of the purity and integrity of Confession; let thy Piety and Mercy supply; and according to the same, vouchsafe to account me more fully and perfectly absolved in Heaven; who livest and reignest World without end. *Amen.*

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A Reflection

IT may here finally be observed, that as it often happens the sick Man dies because he makes not use of the Physician, concealing his Disease, and not following his order and advice; so many a Soul doth perish for not making use of her Spiritual Physician, by the holy Sacrament of Confession. The great Benefits whereof (were they well consider'd) we should not so easily neglect as usually we do. For being duly frequented, it expiates the guilt of all Sin, and changeth the eternal Pain (which was due to mortal Sin) into Temporal. It purifies our Souls, and renders them grateful to God, by infusion of Grace, and the Gifts of the Holy Ghost. It greatly strengthens us against all evil Temptations, and gives great quiet to our Conscience. All which but seriously considered, who will neglect frequently to make use of so Sovereign a good? For had any Man a Plant in his Garden of so rare a Vertue, as if but weekly taken, should cure all Diseases,

OF THE HOLY COMMUNION.

Ps. 33: 6.

*Come ye to him and be illuminated : and
your Faces shall not be confounded.*

*A preparatory Instruction, disposing to the
holy Communion.*

IF it be requisite that a Christian
come well prepared, and with
due disposition to any Sacrament,
it ought to be doubtless, with great-
est care and diligence to this of the
holy Eucharist; it containing the di-
vine Author himself, both of all Sa-
craments and Grace; and therefore
to be approached with all Purity and
Devotion to the receiving its divine
Fruits and Heavenly Benedictions.
For as he who receives it worthily
becomes the Habitation and Temple
of God, who replenisheth him with

L. 5.

all

all abundance of Grace : So who receives him unworthily, receives (according to the Apostle) his own damnation and judgment.

Cor. 11.

It therefore greatly imports him, who approaches to this Divine Banquet ; First, That he examin himself well (as *St. Paul* doth exhort) that he come prepared, and fittingly disposed on his part : For which purpose these four dispositions are principally required.

The first, a firm Faith to believe Christs own Word, and his Churches Doctrin, teaching that the words of Consecration being pronounced, what was Bread before, is changed by Divine vertue, into the true, real, and substantial Body and Blood of Jesus Christ ; and that altho' the colour, figure, taste, and other accidents of Bread remain, yet the substance is converted into the Body of Jesus Christ, which being now living, glorious, and immortal, can receive no division nor indignity, but is united to his Blood, Soul, and Divinity.

The Second disposition required, is a great purity, principally from all Mortal sin ; as also from all voluntary

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tary and deliberate Affection, to either mortal or venial. And besides this purity of Conscience, purity also of Intention is requisite; for he would be greatly blameable, who should approach to this Divine Table for vain human respect, to be esteemed Devout, or to gain the good opinion of Men; but his intention must be purely to please God, to be more closely united to him, and to be made more capable thereby to glorifie, to love, and to serve his Heavenly Majesty.

The Third disposition, is profound Humility; to which the Christian may strongly be moved, if he well consider, on the one side Gods greatness and infinite Sanctity; on the other, his own origen from nothing, and being brought by sin to so despicable a state and condition. Which very thought, ought to give great confusion to a penitent sinner, now ready to approach to this God of all Glory and Majesty, before whom the Angels, Cherubims, and Seraphims, do tremble with respect and fear.

Finally, the Fourth disposition is Love and ardent Charity towards this

this our Divine Redeemer; who gives himself to us, with so excessive Goodness, with Graces and Benedictions from the superabundant Fountain of this Divine Sacrament; *Let* flowing copiously into an open, and loving Heart. And therefore undoubtedly the most excellent disposition which a Christian can bring to the holy Communion, is to excite himself interiorly to the fervent Acts of Love towards Jesus Christ, with strong resolutions wholly to Consecrate himself to Please and Love him, to Serve and Glorify him by his whole Life and Actions.

But although these dispositions regarding our Soul, be both the principal and most necessary; yet such as concern the Body must not be neglected. As First, That the Communicant present himself to this Divine Banquet, with fitting decency in Apparel, with modesty and reverent Comportment; yet all without any superfluous affectation. He must also be Fasting, and having swallowed nothing from the Midnight before his Communion. Being now to approach to this Heavenly Table, it must be with great Modesty and De-

Devout Humility; saying the *Confiteor* with true hearty Sorrow, for having offended so great and so good a God. And the Priest saying, *Domine non sum dignus*, &c. let him humble his Heart before God, acknowledging his great unworthiness to receive so Divine a Gift.

The Sacred Host being presented unto him, he must receive it with all humble respect, his Eyes bending downwards; and opening moderately his Mouth, without stirring his Head or Body, or moving his Lips with words. Let the Tongue touch the side of the Lip, not too much put forth, that it may conveniently receive the Holy Host; which there moistned with decent motion, may be let down into the Stomack; for it is not to be chewed with the Teeth nor to be brought to the Roof of the Mouth. Let the whole Body be erected, and quiet without any motion, sighing, groaning, knocking of the Breast, exclamations, vocal Prayers, or the like; which would be unfitting and inconvenient.

Having Communicated, he must be careful for a quarter of an Hour, not to Spit; but if forced to it, be
care-

careful it be with respect, and where it be not trod upon, or more decently to take it with his Handkerchief. Let him retire to some convenient place, where for the space of a quarter of an Hour, at the least, he ought to recollect his Soul in thanksgiving, considering whom he hath received, and with the Eyes of fervent Faith, there to behold within his Breast his loving Saviour, and God of all Majesty; and with great attention, and Devout acknowledgment of humble thanks for that inestimable benefit received; there Offering, Sacrificing, and intirely Consecrating himself, his Soul, his Body, and all the Powers and Actions of them, both to his Divine Honor and Glory, for all Eternity.

When you Actually receive the Sacred Hoast, conceive your self (as St. *Theresa* did) as beholding with your Corporal eyes, Jesus Christ to enter into your poor habitation; and stir up thereat your Faith, laying aside all mortal objects whatsoever.

And as if entring in with him; procure there to recollect all the powers of your Soul, to attend on that so Divine a Guest, to do him
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All Adoration and Homage ; so that they neither distract nor hinder your soul from a quiet, and intire enjoyment of him. There represent yourself as at his Feet, deploring with repentant *Magdalen* your many sins. And although we should have no other Devotion, but this alone, yet Faith would perswade us that we were both well and very happy there to speak with our Divine and Loving Saviour, to present to give Ear to the propositions of all our necessities ; at least while the Sacramental Species remain uncorrupted within us. Wherefore we ought not to lose one moment of so precious time, and in so Divine a presence with us, wherein to propose, and happily to negotiate the chief necessities of our Soul. This holy Practice was most devoutly exercised by *St. Theresa* with great comfort and profit to her Soul.

*A preparatory Meditation, disposing to a
holy and profitable Communion.*

*Approach ye with Faith, with Fear, and
with Love, St. Greg. dial. l. 1.*

THese words were Anciently pronounced in the Church with a loud voice by the Deacon, to all such as intend to Communicate. For which holy Action to be Prepared with right disposition, consider well these Four things required for it. First, That as at a solemn Banquet of some great Prince, it is requisit, even out of common decency, that our Hands, Face and Linen, be washed pure and clean; so that our approaching to the Divine Banquet of the King of Heaven, our Soul ought to be pure, clean, and well washed from all filth of sin, and as a neat vessel to receive the Grace of this holy Sacrament; for *Blessed are the clean of Heart*, &c. Secondly, As we ought to appear at the said Princes Table decently and fitly Apparel'd; so at this Royal Banquet we must be clad with the Nuptial Garment of Vertue and good purposes: *Friend, wherefore*

Matt. 5.

Matt. 22.

fore

fore entredst thou hither without a Nuptial Garment? Thirdly, As it would be grateful to a noble Master of a Feast, that his Guests brought empty Stomacks, and keen Appetites, thereby to relish and feed savorily on his Meat; so would it be very acceptable to the Maker of our Heavenly Banquet, if we approached with a true Hunger, and sincere desire to serve him with all Fidelity, the best we can; for *Blessed are they* Mat. 5. *who hunger and thirst after Justice, &c.* Lastly, As we ought not to sit down at the Prince's Feast with a Heart charged with Anger, Envy, &c. (that of necessity being displeasing to others, and hurtful to our selves) so ought we (according to Jesus Christ's Command) when we are Guests at his Divine Table, to depose all enmity and ill will against our Neighbor, embracing all with Love and Charity. *Leave thy Offering before* Ibi. *the Altar, and go first to be reconciled to thy Brother, &c.*

Dispose your Soul by a serious consideration how you are to receive your powerful great God of Glory, and your most merciful Redeemer in this Holy Sacrament; to which
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prepare your self with true purity of Conscience, and with a contrite and humble Heart, with dreadful fear of so Sovereign a Majesty, which makes all the Celestial Spirits with reverential fear to tremble. Finally To receive your God, your Maker, and your Judge, with a Heart enflamed with Divine and Ardent Love of so Merciful and Bountiful a loving Lord ; who in this Sacred Eucharist gives us wholly and entirely Himself, his Grace, and all his Merit.

And therefore to this your so Loving and Bountiful God, give all wholly and entirely your self in a perfect Oblation, and Sacrifice to him your Soul and Body, your Life and Death, Time and Eternity. Finally, Crave of his Infinite Bounty such necessities as you most need for his Glory, and your own Souls Eternal Bliss.

O what gratitude can we return to thee, our God and Eternal Father, for having of thy infinite Mercy vouchsafed to send thy only dear Son from thy Glorious Throne into this Vail of Woe to take our mortal Nature, and in the same to suffer

sharp

sharp Pains and a bitter Death, to bring our Souls unto the Glory of thy happy Kingdom, and to leave us that precious Body here to be our strength and comfort.

I most humbly thank thee, O most loving Lord Jesu, with all the powers of my Soul, for that thou hast thus Graciously left me this Celestial Food of thy most precious Body, by which I hope to have health of Soul, and Eternal Life, with joy at my departure from this vale of Tears and Misery. O Holy Ghost, come Lord and enflame my heart with the burning beams of thy love; and make me with true, humble, and vertuous gratitude, continually to yield acceptable thanks to thee, Holy and Glorious Trinity, three Persons and one Eternal God, to whom be all Honor, Glory, and Thanksgiving from all creatures without end. *Amen.*

The Soul of Christ Sanctifie me; the Body of Christ save me; the Water of the Side of Christ wash me. O good Jesu hear me; within thy Wounds hide me; suffer me not to be separated from thee; from the malignant Enemy defend me, and bid

bid me come to thee ; that with all the heavenly Spirits I may Praise and Glorifie thee through all Eternity.
Amen.

A Prayer of St. Thomas of Aquin, before receiving the holy Communion.

ALmighty and Eternal God, behold how I come to the Sacrament of thy only begotten Son, our Lord Jesus Christ. I repair as one being Sick, unto the Physician of Life ; as one unclean, unto the fountain of Mercy ; as one poor and needy, to the Lord of Heaven and Earth. I beseech thee therefore of the abundance of thy Infinite Bounty, that thou wouldst vouchsafe to cure my infirmity, to wash my filth, to lighten my blindness, to enrich my poverty, to cloath my nakedness, that I may receive thee, the Bread of Angels, King of Kings, Lord of Lords, with so great Reverence and Humility, with so great Contrition and Devotion, with so great Purity and Faith, with such good purpose and intent as is expedient for the health of my Soul. Grant me, I beseech thee, not only
to

to receive the Sacrament of our Lord's Body and Blood, but the thing and vertue thereof. O God most meek, grant me so to take the Body of thy only begotten Son, our Lord Jesus Christ, which he took of the Virgin *Mary*, that I may deserve to be incorporated into his Mystical Body, and accounted amongst the Members thereof. O most loving Father, grant me for ever with open Face to behold thy beloved Son whom now covered under the humble Vail of these consecrated Species, I intend by thy merciful goodneſs to receive, who together with thee and the holy Ghost, three Persons and one only God, liveth World without end. *Amen.*

Of Thanksgiving after the holy Communion.

IT is the Practice of most pious persons, to make good use of the most precious time whilst this Divine Guest remains with us under the Consecrated Species, uniting there their Hearts, and all the faculties of their Souls, in doing homage and adoration unto this great Lord and God

God ; craving humbly Pardon for their Sins, force to overcome their Passions and Temptations, Grace to obtain the Vertues of Humility, Patience, Conformity, Charity, Perseverance, and the like ; then also making good Purposes, and firm Resolutions, to amend their most habitual Vices ; and in Thanksgiving, and for his Honor, to resolve and practice that Day, as Occasion shall be offered, that Vertue which is most opposite to the Vice which is in us predominant ; or to exercise some Work of Mercy, with that Pious Intention. This done, you may continue your Devotion, by these following Prayers.

A Prayer after the Holy Communion.

O My Divine Redeemer, I humbly beseech thy unspeakable Mercy, that this Sacrament of thy precious Body and Blood, which I, most unworthy, have received ; may be to me a Purging of Offences, a Fortitude against Frailties, a Protection against the Dangers of the World, an Obtaining of Pardon, an Establishment of Grace, a Medicine of Life,
a memo-

memory of thy Passion, a nourishment against Weakness, and a happy Viaticum of this my Pilgrimage. Let it guide me going, reduce me wandering, receive me returning, uphold, me stumbling, lift me up falling, and persevering, bring me into Glory. O God of all Goodness and Majesty, let the blessed presence of thy most precious Body and Blood alter the Taste of my Heart, that besides thee, at any time it feel no sweetness, it love no fairness, it seek no unlawful love, it desire no consolation, it admit no delectation, it care for no honor, it fear no cruelty; who Livest and Reignest God with thy Eternal Father, in Unity of the Holy Ghost, World without end. *Amen.*

*A Meditation of Thanksgiving after
holy Communion.*

What shall I render to our Lord for all that he hath rendred to me? Psal. 15.
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IT may well be accounted an Exorbitant neglect; and Sacrilegious irreverence, (having been visited by so Sovereign a Majesty) to use so small

small respect in leaving him so immediately, after his vouchsafing to visit us, by turning to entertain our selves with frivolous thoughts and needless businesses; more slighting this our Heavenly Guest thereby, than we would an ordinary Friend, whom Civility would obliged us to give much longer, and more respectful Entertainment. This is the cause that we reap so little Spiritual profit by that Divine presence. And moreover, it cannot chuse but give much scandal to the People, to see the Communicant leave the Church almost so soon as he doth the Altar; scarce giving any fit leisure or decency for his acknowledgment of Thanks; and leaving thereby an ill example to others to do the like, and to conceive less esteem of that Divine and holy Mystery.

A Practice for this Thanksgiving may be, (after the usual Prayers of the Church for that purpose) to produce some Acts of several Vertues; as of Faith, Hope, Charity, Humility, Confusion, Adoration, Conformity, Patience, and the like. Others consider Gods Divine Attributes; as his Goodness, his Justice,

his

his Wisdom, his Power, his Im-
mensity, his Sanctity, and the like;
and this with comparison to our
contrary defects in all. We should
add most humble thanks for all his
Benefits, craving his Grace for the
chief Necessities of our Souls: and
withal consecrate to him all our
Actions and Sufferings; beseeching
him, that we may sooner be struck
dead, than to give a deliberate con-
sent to any mortal Sin. This is a
true Christian and profitable Pra-
ctice for Thanksgiving either after
Mass, or Communion, to preserve
our Souls and Bodies also true to
God all the day after; he having
vouchsafed to take possession of his
habitation therein.

And when negligent in this holy
Practice, they must not marvel, that
after so many holy Communion
they remain without Fruit, and all
progress in Vertue; they neither ap-
proaching with fit disposition, nor
yet using due Thanksgiving after-
wards.

Let us therefore resolve seriously
to amend this sinful Ingratitude, and
to entertain our Divine and Sove-
reign Lord one good quarter of an

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hour

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hour at least, in that so precious and very advantageous a time, wherein to hear him speak to our Hearts, and for us to propose to him our greatest spiritual Necessities, and to beg Grace to overcome the Temptations of all our ghostly Enemies.

A Conclusion.

CONvert, O Lord, all wicked Sinners; call to the true Faith all Heretics and Schismatics; enlighten the Infidels who do not know thee; help all that be in great necessity; relieve all who have commended themselves unto my Prayers; have mercy upon all my Parents, Friends, and Benefactors, as also upon all those for whom I am bound to pray. Let thy Blessing be upon this place, with Humility, Peace, Charity, Purity, and conformity to thy blessed Will; that we may all amend, fear, and faithfully serve, love, and please thee. Lord, be merciful to all people, for whom thou hast shed thy precious Blood. Grant to the Living, Forgiveness and Peace; and to

to the Faithful departed, Rest, and everlasting Life. *Amen.*

Finally, The devout Soul, the more to enlarge her self in the Praises of her merciful and loving Lord, and to render him due humble Thanks for so great a Benefit, may here with a fervent Heart, inflamed with Love and Gratitude, recite this following Canticle, wherein all Creatures are invited to praise and glorify Almighty God.

The Canticle of the Three Children.

ALL the works of our Lord, bless ye our Lord; praise and extol him for ever.

Bless ye our Lord, ye Angels of our Lord: ye Heavens bless our Lord.

All Waters that are above the Heavens, bless ye our Lord: bless ye our Lord, ye Powers of our Lord.

Sun and Moon, bless ye our Lord: Stars of Heaven, bless ye our Lord.

Showers and Dew, bless ye our Lord: every Spirit of God, bless ye our Lord.

Fire and Heat, bless ye our Lord:

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Cold

Cold and Summer, bleſs ye our Lord.

Dews and Hoary Froſt, bleſs ye our Lord: Froſt and Cold, bleſs ye our Lord.

Ice and Snow, bleſs ye our Lord: Nights and Days, bleſs ye our Lord.

Light and Darkneſs, bleſs ye our Lord: Lightning and Clouds, bleſs ye our Lord.

Let the Earth bleſs our Lord: let it praiſe and extol him for ever.

Mountains and little Hills, bleſs ye our Lord: all things that ſpring in the Earth, bleſs ye our Lord.

Bleſs our Lord ye Fountains: Seas and Rivers, bleſs ye our Lord.

Whales, and all that move in the Waters, bleſs ye our Lord: bleſs our Lord, all ye Fowls of the Air.

All Beaſts and Cattell, bleſs ye our Lord: Sons of Men, bleſs ye our Lord.

Let *Iſrael* bleſs our Lord: let him praiſe and extol him for ever.

Prieſts of our Lord, bleſs ye our Lord: Servants of our Lord, bleſs ye our Lord.

Spirits and Souls of the Juſt, bleſs ye our Lord: Holy and humble

ble of heart, bleſs ye our Lord.

Ananias, Azarias, Miſael, bleſs ye our Lord : praife and extol him for ever.

Let us bleſs the Father, and the Son, with the Holy Ghoſt : let us praife and extol him for ever.

Bleſſed art thou, O Lord, in the Firmament of Heaven : and praife, and glorified, and extolled for ever.

This Canticle of Thankſgiving, with the two following, and the Hymn of *S. Ambroſe*, and *S. Auguſtin*, in Praiſe and Thankſgiving at his Converſion, are proper to be uſed to bleſs and praife God for any ſingular Favour and Benefit.

The Canticle of Zachary.

Bleſſed be the Lord God of *Iſrael* : becauſe he hath viſited and wrought the redemption of his People.

And hath erected the horn of

salvation to us: in the house of *David* his servant.

As he spake by the mouth of his holy Prophets: that are from the beginning.

Salvation from our enemies: and from the hand of all who hate us.

To work mercy with our Fathers: and to remember his holy Testament.

The Oath which he sware to *Abraham* our Father, that he would give himself to us.

That without fear being deliver'd from the hand of our Enemies, we may serve him.

In holiness and justice before him, all our days.

And thou Child shalt be called the Prophet of the Highest: for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, unto remission of their Sins.

Through the bowels of the mercy of our God, in which the Orient from high hath visited us.

To illuminate them that sit in darkness and in the shadow of death;

death; to direct our feet into the way of peace.

Glory be to the Father, &c.

*The Blessed Virgins Canticle of
Magnificat, &c.*

MY Soul doth magnifie our Lord: and my Spirit hath rejoyced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me Blessed.

Because he that is mighty hath done great things to me, and holy is his Name.

And his mercy from generation to generation to them that fear him.

He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath sent away empty.

He hath received *Israel* his child, being mindful of his mercy.

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As he spake to our forefathers,
to *Abraham* and his seed for ever.

Glory be to the Father, &c.

*The Hymn of S. Ambrose and S. Augustin, in Praise and Thanksgiving
to God at S. Augustin's Conversion.*

WE praise thee, O God, we
confess thee our Lord.

Thee, the everlasting Father, all
the Earth doth worship.

To thee all Angels, to thee the
Heavens, and universal Powers ;

To thee Cherubims and Sera-
phims do cry out with incessant
voice,

Holy, Holy, Holy, Lord God of
Sabbath.

Full are the Heavens and the
Earth of the Majesty of thy Glory.

Thee, the glorious Quire of the
Apostles ;

Thee, the laudable number of
Prophets ;

Thee, the white-cloathed Army
of Martyrs doth praise.

Thee, the holy Church through-
out the World doth confess.

The Father of infinite Majesty.

Thy venerable, true, and only Son.

Also

Also the Holy Ghost, the Comforter.

Thou, O Christ, the King of Glory.

Thou art the everlasting Son of the Father.

Thou willing to take upon thee to deliver Man, didst not abhor the Virgins womb.

Thou having overcome the sting of death, hast opened the Kingdom of Heaven to all Believers.

Thou fittest at the right hand of God, in the Glory of the Father.

Thou art believed to be the Judge that shall come.

We therefore beseech thee, help thy Servants, whom thou hast redeemed with thy precious Blood.

Make us to be numbred with thy Saints in eternal Glory.

O Lord, make safe thy People, and bless thine Inheritance.

And govern them, and extol them even for ever.

Every day we do bless thee:

And we praise thy Name for ever, and for ever and ever.

Vouchsafe, O Lord, this day to keep us without sin.

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Have mercy upon us, O Lord,
have mercy upon us.

Let thy mercy, O Lord, be upon
us, even as we have hoped in thee.

In thee, O Lord, have I hoped, let
me not be confounded for ever.

Psalm 148.

*Wherein all Creatures, spiritual and cor-
poral are invited to praise God, their
Creator and Conserver.*

PRaise ye our Lord from the hea-
vens: praise ye him in the high
places.

Praise ye him all his Angels: Praise
ye him all ye hosts.

Praise ye him Sun and Moon:
praise ye him all ye Stars and Light.

Praise him ye Heavens of Hea-
vens: and the Waters that are a-
bove the Heavens, let them praise
the Name of our Lord.

Because he said, and they were
made: he commanded, and they
were created.

He established them for ever, and
for ever and for ever: he put the pre-
cept, and it shall not pass.

Praise

Praise ye our Lord from the earth
ye dragons, and all the depths.

Fire, hail, snow, ice, spirit of
storms: which do his word.

Mountains, and little hills: trees
that bear fruit, and all cedars.

Beast, and all cattel: serpents, and
feather'd fowls.

Kings of the earth, and people
Princes, and all judges of the earth.

Young men and virgins: old
with young let them praise the Name
of our Lord, because his Name alone
is exalted.

The confession of him above hea-
ven and earth: and he hath exalted
the horn of his people.

An hymn to all his saints: to
the children of *Israel*, people ap-
proaching unto him. *Alleluia. Praise*
ye our Lord.

AN

A N

E X E R C I S E

For practising

Acts of most Necessary Vertues.

Although it be the Holy Ghost who tells, that by walking from Vertue to Vertue we must obtain everlasting Life; and that so many vertuous Actions as the Just shall exercise in this Life, are so many Steps by which they raise themselves to mount unto Paradise: yet how great is the number of Christians who fail exceedingly in this point? And peradventure in all their life scarce rightly frame in their hearts one Act of true Vertue; contenting themselves to recite but vocally some certain Prayers,

Prayers, with other outward Religious Duties, which are ordinarily void of that inward feeling which ought to accompany the same.

And therefore you have here a Form for making Acts of the most necessary Vertues, to assist such Persons as have most need of this Instruction, to form them rightly in their Hearts; they being made for the greater facility in the form of Prayer; which in very few Words expressing the Acts of those excellent Vertues, it will not be sufficient that they only recite them with their Lips, unless therewithal they joyn a diligent Attention; and that in pronouncing the words, they also well conceive what they signifie, framing in their Hearts the true sense and feeling of what they read; which is an Exercise very proper to entertain the Devotion of a virtuous Soul after Thanksgiving for her Holy Communion, by making in the fervour of that her happy Day of Devotion, some of these Acts in particuilar, which she finds most effectual to frame in her Soul true Vertue, and the Love of God.

Acts.

Acts of the Love of God.

WHo am I, my Sovereign Creator? and who art thou who thus imposest so expressly on me a Command to love thee? Was it not sufficient for thee, my God, to permit me so to do? And was it not thy abundant Goodness to permit thy self to be belov'd by so poor and so wretched a Heart as mine, and with thy Grace thereunto to enable me?

Wherefore, seeing that is thy Command, my God, I will obey: and though a wretch and unworthy Sinner, I here in thy presence protest, that I will love thee with my whole Heart, with my whole Soul, and with all my force.

And from henceforth I chuse thee for ever to be the Cheif and Sovereign Object of all the purest Affections of my Heart; the accomplishment of whose blessed Will I prefer before all that is in Heaven or Earth; yea, and my dearest Life I would most gladly employ to testify this my Love and due Homage unto thee.

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O dear Jesu, King of eternal Beauty, and heavenly Glory; I will no other Inheritance but thee. O Divine Keeper of my Soul, take thou possession of this my Heart, which was created for thee, and pierce it with a thousand Wounds of pure Love, that I may sweetly languish with wholesom Sorrow for my having so much offended thee.

Acts of Faith.

OMnipotent and Eternal God, who hast given me an understanding to know thee, and a Will to love thee: I here protest before thy Sovereign Majesty, that with a firm Faith I do believe what thy Catholick Church, inspired by the Holy Ghost, proposeth to be believed; to which I intirely submit, as being revealed to her by thee: which therefore I embrace, profess, and by thy Grace shall persevere in it until my dying day.

And I do utterly disclaim and disavow what thy beloved Spouse, the Holy Catholick Church, condemns. This is the Faith which I
pro-

profess, and wherein I desire to be found at the hour of my death, and at that dreadful day of Doom to be then judg'd accordingly.

Acts of Hope.

AL L my hope and confidence is in thy Mercy, my loving God, and in the sacred Merits of my Divine Redeemer Jesus, by whom I hope for Remission of my Sins, and humbly trust in his great Goodness to continue in thy Grace to my lifes end; and to praise and glorifie him with thee, O Eternal Father, and with the Holy Ghost, for all Eternity: *This my hope is laid up in my Bosom.*

Job. 19.

And although through human Frailty, I daily offend thee, yet I hope, most gracious Lord, by thy Divine Assistance to amend, and to gain more strength and constancy against my ghostly Enemies.

O Lord of infinite Mercy, to whom a sorrowful and repenting Heart is always a grateful Sacrifice; although the multitude of my Sins, and great Ingratitude, might tempt me to despair, yet certain I

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am, my merciful God, that a contrite and humble heart thou wilt not despise. *Pfal. 51.*

Acts of Adoration.

With the deep and most humble respect of my Soul, prostrate both in Heart and Body before thy Sovereign Majesty, O Omnipotent and Eternal God, I adore and acknowledge thee the Sovereign Lord of my Life and Being, who canst again reduce me to that Nothing out of which thou first createdst me; and who by thy meer boundless Goodness hast preserved me from it till this present day: I render thee, O Lord, all Adoration and Homage, as thy submissive and humble Creature, depending entirely upon thy blessed Will and Pleasure.

And considering that what Honor I am able to render to the Merit of thy Infinite Deity, is so inconsiderable; to supply that great Defect, I offer to thee the Adoration which thy Saints and Angels shall render to thee for all Eternity: And my great desire is, that all the
Creatures.

Creatures of Heaven and Earth
may bless, adore, and glorifie thee
with endless Praise for ever and ever.

Acts of thanksgiving and Gratitude.

I Have merited nothing according
to the effect of thy great libera-
lity to me, O my great God; nor
is there any thing in me which
could move thee to bestow so great
and many Benefits both of Body
and Soul on me, who am so far
uncapable to render thee due thanks
for having created, redeemed, pre-
served, and called me to the happy
way for my Salvation.

Thou hast given me, O Lord,
Reason both to know and serve
thee; and what daily Favours hast
thou conferred on me? From how
many Perils of Body and Soul hast
thou carefully, by thy Fatherly Pro-
vidence, preserved me? How great
Spiritual Benefits hast thou bestow-
ed on me by the Merits of the bit-
ter Death and Passion of my most
loving Redeemer Jesus? How often
hast thou nourished my Soul at thy
Sacred Table with the Bread of An-
gels.

gels, whereby to give true Force and Grace to serve thee?

O how often hast thou awaked me from the mortal drowfiness of Sin, by thy heavenly Grace; and prevented me, by thy holy Inspirations from grievously offending thee?

Accept, O heavenly Father, instead of my Defect, all the acceptable Works which Jesus Christ, my loving Saviour, hath offered to thee for me; take this in my acknowledgment of due Gratitude for these thy gracious Benefits bestowed on me, and grant that all my Life may be a continual Thanksgiving to thy Divine Majesty; to whom only is due all Honour, Glory, Praise and Benediction, for ever and ever, without end.

Acts of Love towards our Enemies.

THou hast taught me, O God of all Love, both by thy Word and Example, to love my Enemies: yea, the whole Practice of thy Divine Life well appears to have been a continual Exercise of doing Good for Evil; as also was thy Death.

Death the Sovereign Sacrifice to expiate the Sins even of thy most cruel Enemies. O grant me Grace I beseech thee, herein to imitate thy Charity, and to observe thy holy Command.

Forgive therefore, sweet Jesu, beseech thee, all those that persecute and do me any Injury; grant them final Repentance of all their Sins, and after a happy perseverance in thy Grace, to enjoy thee in eternal Bliss.

Acts of Humility.

I Acknowledge, and before thee my God, do confess, that of myself I am a pure Nothing. My Extraction is from Nothing, and my Inheritance and proper Share is only Weakness, Sin, and Misery.

It is thou, O Lord, who hast drawn me from my Nothing wherein, without thy meer Goodness, I had continued for all Eternity; and thither should I again return, were't not for thy powerful Hand, which continually preserves me from it.

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All this I now acknowledge for
truth; what greater folly can there
be than to flatter my self with vain
esteem? Nay, let me but pass yet
one step further on, and consider
my innumerable Sins committed
against thy Sovereign Majesty;
ought not I then to confess my ill-
deserving the least of these thy so
merciful Benefits?

I do acknowledge, to my great
confusion, and thy glory, that I
neither have deserved thy Conso-
lation, nor from thy Creatures any
Assistance; yea, should they by thy
just Order all quite abandon me,
I could have no cause to make my
Complaint to thee.

Oh! When I but consider what
it is to have offended my God of
all Glory and Majesty, I must a-
wonder, that the least of my Sins a-
gainst thee, makes me justly de-
serve, not only that every Creature
should tread on me, but even to be
overwhelmed also with all sorts of
Punishments and Miseries.

Vouchsafe, O Lord, so deeply to
engrave this feeling, and true-hum-
ble Knowledge of my self in my
Heart, as it may never wear out,
but

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but rather serve me as a secure Antidote against all Vain-glory and Self-esteem; whereby to be disposed ever to enjoy the Spirit of true Humility; and to render all Honor and Glory to whom only it is due for Time and all Eternity.

Acts of true Dread and Fear.

IF I make but good reflection on those thy words, O Sovereign Judge of Men, That we are to render thee an Account of the least idle Word; and that according to the Talent given us of thy Grace, we must render Fruit in due proportion, and receive our Judgment proportionably thereunto; I were very senseless if I should not be struck with horror and great fear, considering not only the infinity of my idle Words, but also of my grievous Deeds committed against thee; as also the multitude of thy Graces bestowed on me, whereof I have made so small benefit.

O my Sovereign Lord, strike my Soul with this wholesom Terror, pierce my Heart, and rule my dis-

Disordered Affections, with the
sharp piercing Nail of thy Fear,
to the end that I never more rebel
against thy holy Law. Cause, by
thy Grace, that this Apprehension
and wholesom Fear of thy Judg-
ment may separate my Heart from
whatsoever may displease thee; and
let it dedicate and consecrate to
thee entirely all its Actions and Af-
fections, for thy eternal Glory.

*Acts to be made in time of Affliction,
or Trouble either in Body or Mind.*

O Father of Mercy, and God of
all Comfort, it being now
the Hour ordained by thy Divine
Pleasure that I should suffer, I bless
and adore thy Holy Name, desiring
to persevere in that due Fidelity
which I owe thee. I most humbly
submit my self to the Divine Order
of thy holy Will, as well in Grief
and Pain, as in my Consolation
and Joy.

I acknowledge and do freely con-
fess, that the least Sin which I have
committed against thee, deserves
far greater Punishment: and there-
fore I most humbly thank thee, O
mer-

merciful Lord, for thy so lovingly and so very favourably chastising me. And notwithstanding all the repugnance Nature feels herein, with a most willing Heart I accept thy Correction, and most readily submit to it, in what manner soever it shall please thee to dispose of me: and I will always sincerely say with my Divine Redeemer, *Thy will be done not mine.* Grant me the Patience, O Heavenly Father, by the sacred Merits of thy dear Son Jesus, which shall be necessary for my well suffering, and then accomplish in me what shall be most pleasing to thee. O my God, I do entirely abandon my Body, my Soul, my Goods, my Life, yea all I have, into the Hands of thy Fatherly Providence, to the end that both for Time and Eternity thou dispose of me according to thy blessed Will and Pleasure.

Luke 22.

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Acts of Mildness and Meekness.

THOU, O my Lord, who art the true Peace, who lovest to rest in a quiet Mind and gentle Heart; Grant me, I beseech thee, this thy beloved Vertue, whereby I may truly banish from my Heart all disquiet and impatience, thereby to enjoy true and solid Content of Mind; *For the meek shall delight in* Psal. 26.
abundance of Peace.

Vouchsafe, O Lord, that I may learn this Lesson of thee, who commandest me to be *mild and humble of* Matt. 11.
heart, thereby to find true rest unto my soul: For as no quarrel can be ext upon a pleasant Countenance and chearful Mind; so also courteous Language and gentle Behavior will conquer the greatest Enemy: The Conversation of such a Man grateful to all Company, and yields both Comfort and Content to all; for nothing is more pleasing than a sweet, mild, and peaceable humor; nor is there any thing more offensive and displeasing than froward, peevish, and impatient nature.

Acts of Mortification.

THOU knowest right well, my God, that such is the corrupt Inclination of Man, that it incites him continually to sin, and keeps him as tossed with the contrary Waves of unruly Passions, unless by Mortification he makes vertuous resistance thereunto. Grant therefore to me a true mortified Spirit, whereby to subject the Flesh to the Spirit, my Passions to Reason, and my Reason entirely unto Thee.

But Oh! how far am I from enjoying this Holy Vertue, who gives so great scope to my unruly Passions, to my disordered Affections, as also to my proper Judgment and Will? Grant me, Lord Jesu, that I may shew this Vertue unto others, much rather by Practice, than by Words; and that I may put a careful watch both over my Senses and Affections, my Passions of Hatred, Anger, Fear, Love, &c. and finally to mortifie my unruly Will, and to submit my Judgment

ment in all things, to thy Divine Will and Pleasure.

Acts of the Vertue of Patience.

NO Vertue is more necessary than holy Patience; we being almost continually in occasions for the practice of it; and by the help thereof, we surmount the greatest Difficulties: whereas, an impatient Man refusing sinfully to submit to God's Decrees (who is the Author of all our Sufferings) is most unreasonable; and by that means, begins his Hell, even in this present World. And as that Man is of all others living the most happy, who is of all others the most patient: so on the contrary, he is most miserable, who is most impatient. By thy Heavenly Grace therefore, O Loving God, enable me to practise this so great a Vertue, and to avoid the contrary, which is so dangerous a Vice.

Vouchsafe, O Gracious Lord, that I may but well reflect upon thy long great Patience, in suffering my perverse and many Sins against Thee: that I may rightly conceive how

how justly I have deserved to suffer far greater Evils, without comparison, and them eternally: and therefore may resolve by thy holy Grace to suffer patiently for thy Sake, and in hope to expiate for my Sins, what Afflictions soever shall befall me.

Acts of Perseverance.

IT is Perseverance, my God, on which depends the assurance of Salvation; all former Resolutions, and good Purposes whatsoever, without it, were but lost labour, and in vain; for he only that perseveres, shall be crowned with victory, and will save his Soul; which is a Reward, indeed sufficient to encourage us to give the present moment of an uncertain Life, for so never-ending a Bliss.

O happy Perseverance, which wins such a glorious Crown! And without which it would be to small purpose, with *Judas*, well to begin the holy practice of Vertue, unless by the help of Mortification, we persevere to the end. Yea, our Damnation would be much the greater

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greater for our neglect of God's holy Grace.

Strengthen my Soul, O my Sovereign Redeemer, with this happy Vertue of Perseverance in holy Patience and Conformity, in all Adversity, as well as in Prosperity; in Sicknes, as in Health; in Poverty, as in Wealth; in Contempt and Calumny, as in Prosperity and Praise, or highest Favors from Men. For our beginning well, is the effect of God's Grace; but our not persevering, is sinful neglect, and greatly deserveth punishment.

O what cause of horror and just fear have I to conceive for my so great inconstancy in persevering in so many good Purposes, and pious Resolutions, which thy great Goodness, my loving God, hath vouchsafed so frequently to inspire me with; I falling from luke-warm to be key-cold, and thence into a total neglect of what I was bound to do. But Thou, my Merciful Lord, although thy great Mercy hath thus long expected me with much patience for my amendment; yet farther presumption may justly draw upon me thy Wrath, and my end-

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less Punishment, which may he prevent, who hath pay'd with his most precious Blood so dear a Ransom to satisfy the Justice of his Eternal Father ; with whom, and the Holy Ghost, Three Divine Persons, and one living God, *be benediction, and glory, wisdom, and thanks-giving, honor, and power, and strength for ever and ever. Amen.*

DEVOUT

DEVOUT PRAYERS

To be said, some daily; and others at convenient opportunity; as each one shall best make choice for his particular Devotion.

IT is most certain that Prayer is absolutely necessary for our Salvation: it being so, that God will never bestow on us his Graces requisite thereunto, but by the means of holy Prayer, whereby we demand the same: By this he also preserves us humble, and acknowledging, that of our selves, we are able, neither to resist our Enemies, flee Sin, nor practise Vertue, whereby to work our Salvation; but that from him must proceed all needful succour to obtain that Bliss. No, we neither are able to begin to do well, nor to persevere, without the special Grace of God; which is obtain'd by holy Prayer. Yea,

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as the Body cannot live without respiration and Air; so neither can the Soul long continue in the life of God's Grace, without the Exercise of Prayer; which is as necessary for the Soul, as is Water for Plants; without which, as they could produce no Fruit, so neither can the Soul, without Prayer, be able to bring forth the Fruit of true Vertue and Piety. The necessity of this holy Vertue of Prayer is such, as our Divine Redeemer tells us;

*Luk. 18. 1. that it behoveth always to pray, and
1 Theff. 5. not to be weary: Yea, without inter-
mission pray (saith St. Paul) which is
not to be understood, by continual
vocal Prayer, for that is impossible;
but that with a pure Intention we
always praise God, and direct to his
Glory whatever we do.*

To pray fruitfully, and as it may be most grateful to God, we must consider with whom we treat, and who we are that treat with him; and greatly to humble our selves thereat with fear. We must further consider, that he is our Creator, our Redeemer, and our Judge. Now as he is our God, let us adore him: as he is infinite Good, and bountiful,

ful, love him: as he is just, fear him: in regard of his Benefits, bless and be thankful to him: and lastly, as our Father, let us recur to him for all our necessities, with much hope and humble confidence in all our wants and necessities.

*Before Prayer, prepare thy Soul, and Eccl. 18.
be not as a Man that tempteth God. 3.*

*A Prayer to the most Sacred and Blessed
Trinity.*

O Eternal Father; by all Creatures to be adored, I a most wretched Sinner do offer unto Thee for my innumerable Offences, and for the Sins of all the World, the bitter Death and Passion of thy Divine Son, our Merciful Lord and Saviour Jesus Christ. I offer to Thee his Labours, his Fastings, all his toylsome Weariness; his Watchings, his Prayers, his Tears, his Humility, his Patience, and his Charity. I offer to Thee his suffered Contumelies, his Pains, his Stripes, and dolorous Wounds. I offer all the drops of his most precious Blood; I offer also here the Merits of his ever Immaculate and pure Virgin-

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Mother,

Mother, and of all the Holy Saints and Blessed Spirits in Heaven.

O Divine Jesu, my Loving Saviour, I render Thee most humble thanks for thy innumerable Benefits bestowed on me, though most unworthy. For thy miraculous Incarnation, and chastly pure Birth; for thy holy Life and Conversation; for thy most ignominious Death and Passion. Make me, I beseech Thee, Partaker of thy sacred Merits; and vouchsafe, that by the imitation of thy Vertues, I may be found a living Branch in Thee, who art the true Vine of Everlasting Life.

O Holy Ghost, my Comforter, I commend to Thee my Soul and Body; the whole course, and ending of my Life; grant me Grace, and true repentance for all my Sins, whereby, and by thy infinite Mercy, I may be purified from them all, before I depart from my mortal Body. To Thee, O my God, I wholly commit my Soul and Body; my Life and Death; my Time, and my Eternity; defend and keep me, thy unworthy Servant, from all evil; illuminate my Understanding, guide my Will, strengthen my Spirit against

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gainst pusillanimity; and keep in
me an humble Heart, that it fall
not into pride or presumption: give
me true Faith, firm Hope, with
sincere and perfect Charity, that I
may wholly delight in Thee, that
with my whole Heart and Soul I
may love Thee, and every way ful-
fil thy most Blessed Will and Plea-
sure.

O Holy and Blessed Trinity, God
Omnipotent, to Thee I most hum-
bly commend all my Affairs, both
Spiritual and Corporal. I commend
unto Thee my Benefactors, my
Kindred, Friends and Enemies;
and all for whom I ought to pray,
or who have desired me to pray for
them. I commend unto Thee the
whole Catholic Church; renew in
it, I beseech Thee, purity of life;
nourish and keep amongst the true
Members thereof mutual Charity,
that with their whole Hearts and
Soul they may love Thee. Such as
do err, call them back to the way of
Truth; extinguish all Heresies, com-
fort and relieve all troubled Minds
and Consciences, as also such as are
oppressed, either with internal Tem-
ptations, or corporal Calamities.

Amen.

A de-

*A devout form of Thanks-giving, with
an humble craving of all requisite Ver-
tues.*

BE merciful unto me, O God, according to thy great Mercy, and answerable to the multitude of thy Mercies blot out all my Offences. I, a most wretched Sinner, do heartily desire, in all humility, to adore and worship Thee, to render unto Thee immortal Praise and Thanks-giving for all thy Blessings, specially for that unspeakable Charity, wherein thou didst send down thy only begotten Son into this vale of Tears for the work of our Redemption. O merciful Father, I the least of all thy Servants, do magnify and praise thy ever ever-glorious Name for his holy Incarnation and Nativity; for his Poverty and familiar Conversation; for his heavenly Doctrine and Miracles; for his Death and Passion; for his Resurrection and Assencion. I yield unto Thee all possible thanks for that Divine Mystery of his precious Body and Blood in the venerable Sacrament of the Eucharist; where-
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with we are spiritually and strongly
nourished, we are cleansed and san-
ctified, and our Souls made Parta-
kers of all heavenly Graces and Be-
dictions, I give Thee hearty
thanks, that me, a handful of dust,
of no value, thou hast vouchsafed
first to wash with the laver of Bap-
tism to remission of my original Sin;
and after convenient time, thou hast
brought me by the light of thy
holy Grace to the profession of the
only true saving Faith; I humbly
thank thee, that from my Cradle
thou hast nourisht, cloathed, and
cherished me; supplying all things
necessary for the relief and main-
tainance of this my present life. I
evermore extol and magnifie thy
holy Name, that in thy great mercy
thou hast hitherto spared me; altho'
from my youth I have wantonly
rioted in manifold Excesses; thou
patiently expecting, till by thy Grace
I might be awaked from the sleep
of Sin, and reclaimed from my
Vanities and wicked Life. For hadst
thou dealt with me according to my
demerits, my Soul long e're this,
oppressed with innumerable Sins,
had been plunged into the bottom-
less

less gulf of Hell. In respect of all which, thy Mercies, Graces, and Blessings, I desire that my Heart may be enlarged to render thee a more ample Tribute of Praise and Thanksgiving, than hitherto I have done.

And now for those things, where of I stand in need, and most desire to obtain at thy hands; First, O my God, never leave me, I beseech thee, to my self; but let the Bit of thy chaste Fear be ever in my Jaws, to curb and keep me within the compass of thy obedience, that I may dread nothing so much, as in the least sort to offend and displease Thee: for which cause, let thy holy Love so temper all Tryals and Temptations which happen unto me, that I may profit by them. Thou, my Creator, knowest how frail I am, and that my strength (of my self) is nothing. Moreover, O heavenly Father, even for the venerable and profound Humility of thy only Son Jesus, I beseech thee that thou wilt keep far from thy Servant all pride and haughtiness of Mind, all self-love and vain-glory, all obstinacy and disobedience, all craft
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and hurtful dissimulation, that I may cast down, and tread under my Feet the Spirit of Gluttony and Lechery, the Spirit of Sloath and Idleness, the Spirit of Malice and Envy, the Spirit of Hatred and Disdain; that I may never despise nor condemn any of thy Creatures, nor prefer my self before others; but, ever little in my own Eyes, think the best of others, and deem and judge the worst of my self. Invest me, holy Father, with the Wedding garment of thy beloved Son, the supernatural vertue of heavenly Charity, that I may love Thee, my Lord God, with all my Heart, with all my Soul, with all my Strength; that neither Life nor Death, Prosperity nor Adversity, nor any thing else may separate me from thy Love: Grant that all inordinate Affection to the transitory things of this World, may daily decay, and die in me; that thou alone mayst be tastful, pleasant, and savoury to my Soul. O most gracious God, give unto thy Servant, an humble, contrite, and obedient Heart; an Understanding always occupied in honest, and vertuous Thoughts; a Will

Will tractable, and ever prone to the better; Affections always calm and moderate; a watchful custody of my Senses, that by those Windows no Sin may enter into my Soul; a perfect government of my Tongue, that no corrupt or unseemly Language may proceed from my Lips; that I may not busie my self with the Faults and Imperfections of others, but rather attend to the amendment of my own. Finally, So long as I am detained in this Prison of my Body, and exiled from my heavenly Country, let this be my Portion, and the comfort of my Banishment; that free from all immoderate wordly Cares, and pensive Sollicitudes of this present life; wholly devoted to thy Service, I may attend only to Thee, I may cleave unto Thee, I may rest my Soul in Thee; and sitting in silence, I may give way and entertainment to the heavenly Doctrin, to the good motions and inspirations of thy holy Spirit. In these sweet Exercises let me pass the solitary hours of my tedious Pilgrimage, with patience, expecting the shutting up of my days, and happy end of this my miserable Life.

life. Grant, O thou Lover of Man-
kind, my Lord and my God, that
when this my Earthly Tabernacle
shall be dissolved, being found free
from all pollution of Sin, as after
Baptism, I may be numbered a-
mongst those blessed Souls, who,
through the Merits and Passion of
thy dear Son, are held worthy to
reign with Thee, and to enjoy the
glorious presence of the Blessed Tri-
nity, Father, Son, and holy Ghost,
to whom by all Creatures, in Hea-
ven and Earth, be rendred praise
and thanksgiving, World without
end. *Amen.*

*Prayer To the blessed Virgin, as also to
the holy Saints and Angels.*

O Blessed Virgin, Mother of my
Divine Redeemer, have pity
on me a most wretched Sinner! I de-
voutly salute and honour thee, O
glorious Queen of Heaven, and
powerful Advocate of all distressed
Souls; obtain for me, I beseech thee,
of thy dear Son Jesus, the remission
of all my great Offences; obtain for
me perfect Charity and profound
Humility; true Mortification, and
forsaking

forfaking of my felf; obtain for me
 conftant Patience, refraining, and
 temperance of my Tongue and Sen-
 fes; obtain for me purity, fimpli-
 city, and fincerity of Mind, and
 that I may be one according to the
 Heart's defire of thy Divine Son, my
 Loving Saviour.

All hail, O immaculate Virgin
 of whom Chrift Jefus, the bright-
 nefs of his Father's glory, would be
 born; and whom with thy precious
 Milk thou didft feed and nourifh.
 O blessed Mother of true Compaf-
 fion! affift my weaknefs in all my
 temptations and neceffities; in the
 danger of Sin, and in the hour of
 death; that by thy powerful Inter-
 ceflion, I may be protected againft
 the dangerous assaults of my ghofly
 Enemies, and obtain the needful
 help to die in the happy perfeve-
 rance of God's holy Grace.

O O ye Angelical blessed Spirits
 pray for me, and thou efpecially, my
 holy Angel, the faithful Keeper of
 my Soul and Body, have thou faith-
 ful care over me. O all ye holy
 Saints of God, who have paffed over
 the troubles and vexations of this Ba-
 nishment, and attained moft happi-
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the secure resting Port of your heavenly Blifs; I most humbly crave your protection; help me with your powerful intercession, both now, and at the hour of my death. *Amen.*

Another Prayer to the Blessed Virgin.

REmember, O most pious Virgin *Mary*, Mother of all consolation, that those who make their recourse for succour in tribulation, by thy powerful intercession unto thy dear Son Jesus, are never refused; whereof in this assured and humble confidence, I, most sinful soul, make my recourse unto thee: O Mother of pity, with sighs and repentant tears from a penitent Heart, I do most earnestly and humbly crave thy help. Refuse not therefore, according to thy wonted Compassion, to behold my weeping Heart, and to give ear to my instant Cry; that by thy Favor, I may be forgiven by thy divine Son Jesus, my merciful and only Redeemer. O glorious and immaculate Virgin, blessed Mother of God, and Queen both of Heaven and Earth; although thy glory exceeds with-

without comparifon what Honor fo-
 ever we are able to render thee, yet
 thy principal and fweet excellency
 being great Humility, and perfect
 conformity unto the Will and Plea-
 fure of Almighty God, who is thy
 Father, thy Spoufe, and thy only
 deareft Son, nothing is refused thee
 all thou demandeft being pleasing
 unto him, whom nothing can refift
 Vouchfave therefore, O Mother of
 true pity, to make thy powerful in-
 terceffion for me, for my Friends
 Kindred, Benefactors, Enemies, and
 for all Sinners whatfoever, to the
 end we may behold thee in that
 habitation; there with thee to praife
 and glorifie the moft holy Trinity
 for all Eternity. O glorious Virgin
 Mother of God, moft pleasing Tem-
 ple of the Divinity; fared Veftry
 wherein the Second Perfon of the
 bleffed Trinity was invested by
 the holy Ghoft with our Human-
 ty; Gate of Heaven, and my
 fecond Hope, I befeech thee, O
 glorious Virgin, vouchfave in thank-
 giving for the love which God hath
 fhewed to thee, as to his Mother,
 Daughter, and beloved Spoufe, to
 take me this day, and for the whole

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course of my life, into thy singular protection: procure that my Actions, Words and Intentions, be always pleasing to thy divine Son Jesus; that I may live to him, and dye for him, and in him. *Amen*

A Prayer to obtain a fervent love towards God, our Neighbor, and our Enemies.

O Merciful and Divine Redeemer Jesu, who hast washt us with thy precious Blood, and given thy self to death for us, who hast been reputed with the wicked, and most cruelly wounded for our Iniquities, bruised and abused for our Offences, and by thy Stripes hast made us whole; I beseech thee, O Lord, for this thy ineffable Mercy and Charity to pour into my Heart the sweet heat of thy heavenly Grace, that so the fire of thy Charity may perpetually burn, and work within me; and that there may always grow in me such a continual and never-failing affection of pity, benevolence and piety, as may extend it self to all Creatures, through the love and contemplation of Thee.

Fill,

Fill, O Lord, I beseech Thee, my Soul, my Senses and desires with fervent and perpetual Charity, that in all things, and above all, I may most heartily love Thee, and that according to thy good-will and pleasure I may love my Neighbor in Thee, and for Thee. Grant me Grace, I humbly beseech Thee, that with all my Heart I may, to thy glory, love, search, and advance the salvation, profit, and commodity of every one.

Grant me, O Lord, to love mine Enemies with sincerity, both in word and truth; take from me all bitterness of Mind, wrath, anger, disdain, envy, and whatsoever is against, or contrary to pure and sincere Charity; that so in all sincere simplicity of Heart, I may have a good opinion of all, may judge no Man rashly, but love every one in Thee, with holy and hearty affection; and that I may shew them both in words and works, all sweetness, all clemency, and true love.

A Prayer that we may receive the blessed
Sacrament before our death.

O Almighty and most Merciful
Lord, I praise and give Thee
most humble thanks, for having so
mercifully made me several times,
partaker of that divinely great My-
stery of thy holy Sacrament, and
thereby to be fortified, and greatly
comforted with thy blessed presence.
O heavenly Father, let every Tongue
praise Thee, let every Creature praise
Thee for this Sovereign Gift of thy
Divine Bounty; for which, with them
I also offer and present to Thee,
O God, all the Praises of the An-
gels, and of all the Elect which
they ready do, or ever shall enjoy
Thee in Eternity.

And I beseech Thee, O dear Jesu,
merciful Redeemer of my Soul, that
at the hour of my death, thou wilt
ouchsafe to visit me with thy Gra-
cious presence in this most blessed
Sacrament; and by thy Grace pre-
pare my Soul, I beseech Thee, by a
truthful and contrite Confession,
thereby to make it a pleasing Habi-
tation for Thee, true God and Man,
my

my loving Saviour. Forgive my former many Trespases, by the sacred Merits of thy bitter Death and Passion; and grant that I may end this my mortal life in the final perseverance of thy Grace.

O God Omnipotent, have mercy on me for the love of thy dear Son Jesus, the life of all that shall be saved. O Jesu, equal God with the Father and the Holy Ghost, conserve and keep me in thy Grace: suffer me not to be drawn from Thee, through any subtil Persuasion of my Ghostly Enemy. O Holy Ghost, proceeding from the Father and the Son, the Comforter of the Elect, and Inspirer of all good Gifts, replenish my Heart with all charitable Desires and heavenly Inspirations necessary for my Salvation. Grant this, O holy Trinity, for the bitter Passion of our divine Redeemer Jesus, and by the merits and intercession of the glorious Virgin *Mary*, and of all the blessed Saints and Angels. *Amen.*

A Prayer

*A Prayer to demand heavenly Vertues,
and good Life.*

GRant unto me, O merciful God;
ardently to desire such things
are pleasing unto Thee, and pru-
dently to accomplish them to the
praise and glory of thy Name. Grant
me, O Lord my God, that I fail not
betwixt Prosperity and Adversity:
that in the former I be not too much
puffed up, nor in the latter too much
rejected; that I may joy or sorrow
at nothing, but what leadeth unto
Thee, or draweth away from Thee;
that I covet to please none, nor fear
to displease any, but only Thee.
Let all transitory things, O Lord,
become vile unto me, and let all
that is pleasing to Thee, be for thy
sake most dear unto me. Let that
which is but tedious to me, which is
without Thee; and let me desire no-
thing out of Thee. Let that Labour
delight me, O Lord, which is for
Thee; and let all be unpleasing to
me, which is without Thee. Make
me, O Lord, obedient without con-
tradiction, poor without murmur-
ing, chaste without corruption, pa-
tient

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tient

tient without repining, humble without baseness, merry without dissipation, sad without dejection, quiet without levity, fearful without despair, true without doubleness, good without presumption, correct with discretion, edify without dissimulation. Grant me, O Lord God, an understanding knowing Thee, a diligence seeking Thee, wisdom that may find Thee out, conversation pleasing to Thee, perseverance faithfully expecting Thee, and a confidence finally embracing Thee; to be pierced with thy Pains through Penance, to make use of thy Benefits to thy Glory, and my own Soul's good; and at length by thy Grace to enjoy thy Glory there to praise and magnifie Thee for ever and ever. *Amen.*

*A Prayer of Praise, of Thanksgiving
and of magnifying God.*

A Almighty and most merciful Father, unto Thee all the heavenly Company of the celestial Creatures doth incessantly, with due reverence and homage, sing glory and everlasting praise. Thee, O Lord,

Saint

Saints and holy Souls do praise and magnifie with condign honor, as to whom all praise and glory is most due: nor is there any Creature that can sufficiently, according to thy worthyness, give sufficient praise to Thee. Thou art that unspeakable, incomprehensible, and everlasting Goodness. Thou, O Lord, hast made me, and by the Merits of the bitter Passion of thy most blessed Son, (which he vouchsafed to suffer for Man's Salvation) restor'd me to grace and favour. To Thee only is due all praise, glory and honor. O Sovereign Lord, I miserable wretch, Creature of thy making, a silly Worm of the Earth, have a good will to praise and magnify Thee with all my Heart and Soul; but without thy special Grace I am but faint, and wonderful weak. Wherefore I come to Thee, my God, my strength, my hope and only comfort, to crave thy Mercy and Grace to give me power to praise and honor Thee, and that all I do may be pleasing and acceptable unto Thee. Grant me the light of thy Grace; that my Mouth may speak, and my Heart study thy Glory. But

M 2 because

because all praise in a Sinner's Mouth is base and vile, and that manifoldly have offended with my Lips; Thou therefore cleanse, O divine Jesu, my Heart from the filth of Sin; sanctify me, most powerful Lord and Saviour, and make me worthy to magnify Thee. Let thy divine Sweetness wholly possess my Mind, and feed my Soul with the delight of heavenly Thoughts. Separate it, O Lord, from the love of all visible things, and incline me to the study and meditation of invisible. O Almighty God, inspire thou my Heart, that I may continually give thanks and honor unto Thee. Grant me Grace that in my Pilgrimage and vale of Misery I may so praise Thee, that through thy Grace and Mercy, I may be admitted into their blessed Fellowship who see Thee everlastingly, and sing Praises to Thee, World without end. *Amen.*

A Pr

Prayer of Thanksgiving; and gratefully
 acknowledging divine Favours; to God

O Most merciful Lord Jesus, in
 remembrance of thy blessed In-
 carnation, Death, Passion, Wounds,
 Sorrows, Griefs, Tears, and drops
 of thy most precious Blood; and in
 remembrance of thy infinite love
 to Man, and in the union of that
 Oblation and holy Sacrifice, by
 which thou didst offer thy self
 on the Altar of the Cross; I do offer
 thy self to thy Praise and Glory; W
 humbly beseeching Thee to give to
 sinners the true Spirit of Repen-
 tance; to the living, grace; to the
 deceased, mercy and rest; and to
 us all, life everlasting. I commend
 unto Thee, O Lord, my Soul and
 Body, most humbly beseeching Thee
 to have mercy on me, and upon all
 those for whom, either by nature,
 friendship or gratitude, I am bound
 to pray; and in particular for N.
 N. &c.

I most humbly render to Thee due
 thanks, O my Lord God, and mer-
 ciful Father, for that thou didst
 vouchsafe to send thy only dear Son

Jesus into this World to dye for Man the reproachful Death of the Cross, to the end that he might offer himself to Thee a most pure, holy, and acceptable Sacrifice for our Sins, and purge thereby our Conscience from all its foul stains of Impiety. By this thy excessive and infinite Love, and by those most cruel Torments of thy own Son, our Saviour, we most humbly beseech Thee to preserve in us continually those divine Fruits of our Redemption, and make us all daily to dye with him to the World, and to be crucified to the lusts and desires of the Flesh, and to live to Thee only all our life; so that finally we may reign with him eternally; where Thou with the Holy Ghost livest, one true and eternal God, for ever and ever.

Amen.

A Prayer to all the Saints.

ALL hail, ye holy and most glorious Saints of God, who now have past the dangerous Sea of this Mortality, have attained to the secure Haven of everlasting rest and security, and deserved to be made

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Fellows and Partakers of the hea-
renly Joys, being now without care
for your selves, be ye careful for us.
Vouchsafe to be our Advocate and
Governors. Pray unto God for us,
that by our Intercession and Merits
we may in this life obtain Grace,
and at the hour of death, our Souls
departing in that happy state, may
arrive at the safe Port of Eternal
Glory ; where you with the glorious
Trinity do reign, World without
end. *Amen.*

A Prayer to all the Angels.

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ALL hail, ye blessed Angelical
Spirits, who with celestial
Melody do praise and glorify our
Omnipotent Lord, and in his glo-
rious presence do continually re-
joyce ; have compassion on me a
poor Wretch. And thou specially,
O holy Angel, the Keeper and
Guardian of my Soul and Body,
unto whom, by God's special Com-
mandment, I am committed, I be-
seech thee to discharge that Office to-
wards me with faithful diligence,
and to keep, defend, and protect
me

M 4.

A little Manual of the
me this day from all evil, visible
and invisible. *Amen.*

A Prayer in Sicknes.

LET my request enter into thy
sight, O Lord, and let thy
Hand be stretcht forth to make me
whole. Behold I am the Man that
coming down from Jerico, was fore-
ly wounded by Thieves, and left hal-
dead. Do thou assist me, O mer-
ciful Samaritan. I have grievously
sinned in thy sight, and so full
my Soul of those deadly Wounds
as hadst Thou not died for me, my
Soul would have dwelt in Hell.
I am, sweet Jesu, a part of that dear
Purchase; for me Thou didst shed
thy precious Blood, cast me not
away. I am the Sheep that went
astray; seek me, O good Shepherd
and put me in thy Flock, that thou
mayst be justified in thy Word; for
thou didst make me a promise
That at what hour soever a Sinner
should repent him of his Sins, and
turn to Thee, he should be par-
doned: I repent, O Lord, and be-
wail my Sins, I acknowledge my
Iniquities: I am not worthy to be
call'd

call'd thy Son; for I have sinned a-
gainst Heaven, and before Thee.
But turn away, O Lord, thy Face,
from my Offences, blot out my
Iniquities according to thy great
Mercy: cast me not away from thy
sight; deal not with me according
to my Sins, nor judge me after the
desert of my Iniquities; but help
me, O Lord my God and Saviour,
and for the glory of thy Name deli-
ver me, that I may praise Thee for-
evermore, with all thy glorious E-
lect in thy heavenly Kingdom of
bliss, for all Eternity. Amen.

A Prayer for the Sick.

O Almighty and everlasting God
the eternal Health of them that
believe in Thee: hear us for thy sick
servant, for whom we humbly crave
the help of thy Mercy, that health
being restored unto him, he may
yield thanksgiving to Thee in thy
Church; through our Lord Jesus
Christ. Amen.

O God, who hast poured the
gifts of Charity, by the Grace
of the Holy Ghost, into the Hearts

M 5

A Prayer

*A little Manual of the**A Prayer when we begin our Actions.*

PREvent, we beseech Thee, O Lord, our Actions by thy Spirit assisting us, and in helping forward, prosecute them : that all our Prayers and Works may begin always from Thee, and begun by Thee, may be ended, through Christ Jesus our Lord. *Amen.*

Prayers to obtain the Grace of the Holy Ghost.

O God, to whom each Heart is open, and each Will doth speak, and from whom no secret lieth hid ; purify by the inspiration of the Holy Ghost, the cogitations of our Hearts ; that we may deserve perfectly to love Thee, and worthily to praise Thee ; through our Lord and true God. *Amen.*

A Prayer to obtain the same Grace for our Friends.

O God, who hast poured the gifts of Charity, by the Grace of the Holy Ghost, into the Hearts

of thy Faithful, grant unto thy Ser-
vants, for whom we crave thy Cle-
mency, health of Mind and Body;
that they may love Thee with all
their strength, and accomplish with
all love what things are pleasing un-
to Thee; through Christ our Lord.
Amen.

*A Prayer to obtain the same Grace for
our Enemies.*

O God, the lover and keeper of
Peace and Charity, give unto
all our Enemies Peace and true Cha-
rity; grant unto them remission of
all their Sins; and powerfully deli-
ver us from all their deceits: through
Christ Jesus our Lord. *Amen.*

A Prayer to repel wicked Thoughts.

O Almighty and mild God, mer-
cifully regard our Prayers, and
deliver our Hearts from the tempta-
tions of evil Thoughts: that we may
deserve to be made a worthy Dwel-
ling for the Holy Ghost: through
our Lord Jesus Christ. *Amen.*

A Prayer

*A little Manual of the**A Prayer to obtain Charity.*

O God, who makest all things to profit them that love Thee grant unto our Hearts an inviolable desire of thy Charity; that the desires conceived by thy Inspiration may by no temptation be altered through the same Lord Jesus. *Amen.*

A Prayer to beg Patience.

O God, who hast broken the pride of the old Enemy by the Patience of thy only begotten Son grant unto us, we beseech Thee worthily to call to mind what he meekly suffered for us, and by his Example, quietly to endure all adversity: through Christ our Lord *Amen.*

A Prayer to require the Suffrages of Saints.

WE beseech Thee, O Lord defend us from all perils of Body and Mind; and the glorious Virgin Mary, Mother of God, Praying for us, together with the blessed Apostles,

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Amen

Apostles, St. Peter and St. Paul, blessed St. Joseph, St. N. and all the glorious Saints and Angels: thou being benign, grant unto us Salvation and Peace: that Adversities, and all Errors being destroy'd, thy Church may serve Thee in secure liberty: through Christ our Lord. *Amen.*

A Prayer to require Continency.

Kindle with the Fire of the Holy Ghost, our Reins and our Hearts, O Lord, that with chaste Bodies we may serve Thee, and with pure Hearts please Thee; through our Lord and only Saviour Jesus. *Amen.*

A Prayer in time of Wars.

O God, who dissolvest Wars, and by the power of thy protection dost vanquish the Impugners of them that trust in Thee, help thy Servants, earnestly craving thy mercy, that the cruelty of all their Enemies being depressed, they may praise Thee with incessant Thanksgiving, through our Lord Jesus. *Amen.*

A Prayer

A Prayer for Peace.

O God, from whom are all holy Desires, rightful Counsels, and just Works; give unto thy Servants that Peace which the World cannot give: that our Hearts being disposed to keep thy Commandments, and the fear of Enemies being taken away, the Times, through thy protection, may be peaceable; by the Merits of thy dear Son Jesus. *Amen.*

A Prayer in time of Famine and Pestilence.

GRant unto us, we beseech Thee, O Lord, the effect of our Prayers, and by thy mercy turn away from us Pestilence and Famine, that the Hearts of Men may know that such Scourges proceed from thy Indignation, and cease by thy Mercy; through our Lord Jesus Christ. *Amen.*

A Prayer

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A Prayer for Rain.

O God, in whom we live, are moved, and have our Being; grant unto us competent Rain, that insufficiently relieved by thy present aid, we may more confidently desire things everlasting; through our Lord Jesus. *Amen.*

A Prayer for Fair-weather.

HEAR us, O Lord, crying unto Thee, and grant Fair Weather unto us thy humble Supplicants, that we, who are most justly afflicted for our Sins, may by thy preventing Mercy experience thy sweet Clemency; through Christ our Lord. *Amen.*

A Prayer in any Tribulation.

Almighty God, despise not thy People crying unto Thee in affliction; but for the glory of thy Name, being pacified, succour the Afflicted: through our Lord. *Amen.*

A Prayer

A Prayer for forgiveness of Sins.

O God, who rejectest none, but by Penance art pacified, and touched with a sweet commiseration even towards the greatest Sinners; mercifully hearken to our humble request, and enlighten our Hearts, that we may be able to fulfil thy Commandements: through our Lord Jesus Christ. *Amen.*

A Prayer for such as are in a Journey.

Hearken to our Supplication, O Lord, and dispose the way of thy Servants; that amongst all varieties of this Passage, and Life, they may ever be protected by thy aid; through our Lord Jesus Christ. *Amen.*

A Almighty God, beilige not thy People crying unto Thee in affliction; but for the glory of thy name, being pacified, succour the afflicted: through our Lord Jesus Christ. *Amen.*

O F

ASPIRATIONS

A N D

Jaculatory Prayers.

Jaculatory Prayers are brief elevations of our Mind and Heart to God, as Meditation is the same at large. They are special great means to all spiritual Progress and Vertue; yea, they are as the vital spirits, and the very nerves of Prayer, and are to be used both in time of Prayer, and also very often at other times. They are a great support, a cherishing, and a very powerful invitation to the Soul, in the time of driness and desolation, to raise her affection unto God.

This kind of Prayer is very brief, very easie, and very fruitful. It is to be made with fervent affection, devotion, and true tenderness of Heart,

Luke 18.

1 Thess. 5.

Heart, as King David usually did practise it; and by this holy Exercise we may be enabled to obtain that Gift commended to us by our blessed Saviour: *it behoves continually to pray, and never to give over.* Pray without cease, saith St. Paul. These Jaculatory Prayers are often in the day to be repeated, according to the diversity of occasions and opportunities, either vocally, or only mentally. What fruit they bring, and how efficacious they are to gain perfection, and to transport the Mind from earthly Thoughts unto heavenly, the experience of innumerable vertuous Souls hath sufficiently evidenced; and the like experience will better teach than words can express.

They are called Jaculatory, that is, darting Prayers, because in a moment they pierce the Heavens, and present our Requests to Almighty God, testifying the ardent desires, and holy affections of a Soul, seeking and thirsting after the Fountain of all Perfection, Goodness, and Sanctity.

I have placed them after vocal Prayer, they being as the natural effects, there-

of;

of; and they precede the following Meditations, as being the practice of fervent affections, at which by holy Meditation we chiefly aim. These few following Faculatory Aspirations may serve as an induction whereby to frame the rest.

Say with St. *Austin*: O my Lord and God, that I but knew Thee, and knew my self!

O grant me perseverance in thy Grace, and true contrition for all my Offences.

Forgive me, Lord, the multitude of my Sins, and have mercy on me.

O my great and loving God, oh that I had never offended Thee!

O that I could obtain the right practice of true Humility, and Patience!

Grant me, O Lord, thy Grace, that I may hate nothing but Sin and my Self, and love nothing but Thee, and my Neighbor in Thee, and for Thee!

O that Thou my dear Lord, mayst be the beginning, the progress, and the end of all my Actions.

Not my Will, O Lord, but thine be done. Thy Will be done in Earth, as it is in Heaven.

Let

Let all transitory things, O Lord, become vile unto me; and let all things that are thine be dear unto me; and Thou, O God, above all.

Psal. 37. Forsake me not, O Lord my God, depart not from me, attend unto my help, O Lord, the God of my Salvation.

Psal. 24. To Thee, O Lord, I have raised my Soul; my God, in Thee is all my confidence.

Psal. 50. Create a clean Heart in me, O God, and renew a right Spirit in my Bowels.

The practice of Aspirations upon the affection of the imitation of our divine Redeemer Jesus Christ.

AMongst all sorts of Affections, that above all others is most profitable, which moveth us to imitate that most perfect Example of all divine Vertues, our blessed Lord and Saviour Jesus Christ, stirring up our affection and desire to embrace, and to imitate his sacred Vertues, by the practise of these, or the like holy and fervent Aspirations.

Most

Most mild, most loving, and patient Jesu, the perfect Example to be imitated ; grant me the grace to imitate thy Mildness, Meekness, Patience, and thy profound Humility.

Ah, grant me, O most powerful Lord, in all things to be conformable unto thy heavenly Will and Pleasure.

O the true Owner of my Soul, endow me with thy Love, for which Thou hast created it, and which alone can give it true rest and satisfaction.

O most profound Humility, correct my Pride.

O invincible Patience, when shall I by thy example be truly patient ? bestow on me thy Benignity to correct my cholerick Passion, and great Impatience, I beseech Thee.

O my benign and powerful Lord, when wilt thou bestow on me the grace to make me humble, patient, devout, and conformable to thy holy Will ?



The practice of Aspirations upon the affection of Admiration of our Divine Redeemer's love to Man.

O My God, who art thou that sufferedst, and for whom?

O my great God, and should my Sins cause thee to endure such Torments, such Injuries, and so reproachful a Death!

O Love, thou art exceeding powerful, thou overcomest him, whom none but thy self alone can overcome.

Ha me! who will grant it me, that I may dye for thee?

Ah that the love of all Creatures were now united in my Heart, to make a Present of it unto thee!

The practice of Aspirations upon the affection of Compassion of our Blessed Redeemer's many dolorous Sufferings for ungrateful Men.

O From whence so strong a Chain, as to draw thee from the Throne of Glory, to be stretched forth upon a most reproachful Cross?

O merciful and most loving Jesu, what is it that I ought not to suffer for thee, who hast most willingly endured so much for me?

Whence is it, my dear Lord, who art the comfort of Angels, that thou shouldst so subject thy self to be replenisht with grief and desolation?

O Jesu, what is it that I ought not to suffer for the love of thee, who hast most willingly endured so bitter a Death and Passion for me?

O merciful Redeemer, how thy very posture upon the holy Cross invites me to cast my self into thy open-stretched Arms, to receive the happy embracement of thy Peace, which by repentance of my Sins, in virtue of thy sacred Passion is communicated unto me.

The practice of Aspiration upon the affections of love.

WHEN shall I perfectly love thee, O only Sovereign Goodness, above all, and without whom no good is to be found?

Ah! when shall I truly love thee with all my Heart, with all my Soul
and

and Powers; with all my Actions and Affections, and that they all be wholly employed in thy true Love and Service.

Ah! when shall my Soul be so happy, as that it may love all things in thee; and nothing else without thee?

O when shall my corrupt Affections desire nothing but the perfect accomplishment of thy blessed pleasure in me, and by me, in all things, and in all times, in prosperity or adversity? &c.

O my God, that I could serve and love thee as thy Saints and Angels do in heaven, and remember that thou art always truly present with me?

Ah! that I may once truly say:
 Psal. 72. *What is to me in Heaven? and besides thee (my God) what would I upon Earth?*

O true and happy Center of all happy Rest: make all my thoughts my words, and my deeds to tend to seek out, and finally to rest in none but only in the love of thee.

The

The practice of Aspirations for the obtaining of several Vertues.

O My God, and when wilt thou replenish me with thy divine Love? O that I could but truly love thee above all other things, and after that, my Neighbor as my self.

When shall I in all my Adversity have only recourse unto thee, and rest contented in the holy disposition of thy most blessed Providence; yea praise and magnify thee in all my greatest Tribulations?

Place thy Confidence in God (my Soul) and let him be thy Love, and thy Fear.

O when shall this great tepidity and coldness of my Soul, be thaw'd and melted by the sweetly violent heat of true Charity and Love of thee?

Ah! when shall I perfectly dye to my self in my affections to all world-Creatures?

When shall I renounce my own vicious and corrupt unruly Will?

O blessed Jesu, When wilt thou make me to be in all things grateful, and truly pleasing unto thee?

*The Practice of Aspirations, whereby
free our selves from some certain Sins
and Imperfections.*

ALAS, my dear God, when wilt thou give me Grace to mortify such, or such a Passion, or disordinate Affection, which greatly disquiets the peace and happy repose of my Soul?

How long, O Lord, shall I run head-long still into this perverse and wicked Imperfection?

Aid my Frailty, O thou God of all pity, with thy holy Grace; for with my whole Heart I desire to leave the same.

O my good God, and when shall I conquer and subdue such, or such a Passion? My Will is good, but the frailty and corruption of my Infirm Nature hath need of thy Grace, which I most humbly now crave of thee.

O my Almighty God, and shall I then never obtain the practice of true Humility?

O help me, for thy great mercies sake, to subdue, by thy Grace, such, or such a Vice, which greatly molests me.

O when shall I truly practice a
vertuous contempt of my self, and
seek a perfect conformity unto thy
blessed Will?

O my merciful God, I now un-
willingly desire to resist, and per-
fectly to subdue this Vice, or that
passion; grant me thy gracious help,
and succour me.

An Advertisement.

IN the same manner you may proceed to
practice any other Aspirations, when
you perceive your self moved by pious Af-
fection to practice some certain Vertue, or
fly some Vice; presenting the same unto
your Lord and Saviour, by some such fer-
vent Faculatory Aspiration, as above, to
extend, that he may vouchsafe to give
you divine Aid to perform the same.

O F
MEDITATION

WH O but seriously consider what Honor, and how great a Priviledge the Courtier do esteem it, to have Access and Freedom at all Times and Hours, to converse with his Sovereign Prince according to his own Desire; doubtless would esteem it a Great and Priviledge well becoming to the chiefest Favourite. But a far surpassing Favor it is, and a Felicity without Comparison, to be admitted to the Divine Presence of that Almighty King both of Heaven and Earth, there freely to propose all his Necessities, to crave Grace and Pardon for all his Infidelities; which may be a happy Prerogative a Christian has by the Vertue of Holy Prayer. But he approacheth whensoever he will unto God. But, O senseless Stupidity of inconsiderate Man, who

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little reflects upon this his greatest Felicity; neglecting to profit himself by so incomparable and gracious a privilege as to converse with God himself by holy Prayer, and to obtain thereby all needful Grace and Benediction wherewith to work the Salvation of his Soul. But, oh! stupendious Folly, he spares no Pains, no Cost; nor Diligence to gain his suit (though but for a temporal Possession;) and for that which concerns his Habitation in eternal Bliss, or Misery, all time and labour seems painful and tedious. O wretched Man, wherefore runnest thou thus after Vanity, and why dost thou seek but meer Deceit and Falsity? For whilst thou catchest at an empty shadow, thou lovest the substantial enjoyment of Beatitude, for which thou art created, redeemed, and finally sanctified by the Holy Ghost.

Now for the Quality, and best manner of Prayer; seek not the sublimest sort, but what is most profitable: For that Prayer undoubtedly is the best which produceth most Patience, most Humility, most Mortification, and most Contempt of this World; and not that which gives

most gust, content, and satisfaction to the Mind. Be assured, that if you leave your Prayer for some just exterior employment; your motive for it being charity, or necessity; you do but follow God's Order, and execute thereby his Will. Seek God much rather in your Prayer, than his divine Gifts and Cherishments: nor leave off your Prayer for any dryness, or barrenness therein. Serve God purely without seeking your own Interest; for far greater falls have hapned by much pleasure from spiritual gust and tenderness in devotion, than from the dryness and greatest sterility therein. Suffer patiently to be deprived of all sensible, and tender devotion, and consolation in your Prayer; for you using but diligence on your part, and humbly and willingly submitting the rest to God's divine Pleasure; the constant continuance in those your accustomed Devotions, will be most grateful and will merit his divine Benediction.

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PRayer is usually divided into vocal and mental. Vocal is that which is articulated by the Tongue. Mental Prayer is made by the Mind, or Soul, thereby to raise it self unto God, by attentive pondering some divine Mystery, wherein the Understanding is employed by Discourse, thereby to draw out some good Affection, by which to exercise the Will upon good Resolutions to Piety, which is properly called *Meditation*, and consists in a devout, cordial, and affectionous consideration of holy things, which may move us to love, and to bless Almighty God; and to imitate the Vertues of our blessed Saviour, and of all his Saints; to embrace good, and all vertue; and to fly all evil and vice: it powerfully stirs us up, and puts us on fervently to recur unto God in all our necessities.

Neither are the simple and unlearned People to think that this mental Prayer is too high a practice for them; for often-times the simple People speed best therein, as God himself hath testified by the Mouth of the sacred Virgin Mother.

in her *Magnificat*, saying: *The hunger he hath filled with good things, and the rich he hath sent away empty.* Yea, and the Holy Ghost in his Proverbs 3. 32. doth plainly verify the same in these expresse words, *and his communication is with the simple*: With such as in a sincere and devout Intention, to accomplish his blessed Will, reflect on holy things, and not Doctor-like, spend their Thoughts in learned and high speculative Discourses, which is rather a labourious Study than a devout Meditation; and therefore it produceth but small spiritual Fruit: whereas the less Learned applying their Thoughts only to profit their Souls, by drawing from their Meditation Affections of the Love of God, of embracing such a Vertue, of hating such a Vice (as the subject of their Meditation suggests to them) they become by their Meditation more humble, more patient, and conformable to God's blessed Will and Pleasure in all things; which is the certain Mark of a holy and fruitful Meditation, how dry or barren soever it seemed to them, and deprived of all sensible, or Self-satisfaction, or forced

fervors

fervors; whilst learned Persons with all their high Speculations, producing no great Affections nor Resolutions for the practice of Vertue, all proves but Vanity in their own Imagination, which produceth no Fruit at all as to their Salvation.

But now to shew that the less learned People are not incapable to practise this profitable Prayer of Meditation; we may fitly make use of this familiar Example of a perverse and wicked Meditation made by a Sinner, of whom King David speaks, saying, *and they who sought* Psal. 37. *me evils, spake vanities; and meditated evils all the day.* For the revengeful Man pondering and musing with himself of some disgrace or injury, by memory he calls to mind the Disgrace, or Wrong offered him: then with his Understanding he considers the nature and weight of such an Injury; and thereby he provokes his Will to hatred, to envy, to malice, and to seek revenge upon the Party from whom he received it. This now is a most wicked Meditation, wholly interior, and all without one word of the Mouth.

Even so (though quite contrary) a good Man, calling to mind the Sins and Injuries whereby he hath offended God; he ponders, considers, and examines the greatness thereof, the enormity, causes, effects, and the properties of sin: whence he makes a firm resolution out of the hatred thereunto, to fly the like hereafter, and to avoid all future occasions; and this is an interior and a holy Meditation of Sin.

This briefly in general. Here now follows a short Meditation for each day in the Week; whereby the vertuous Soul may put in practice this holy Exercise: and it may also serve as a little method inducing her to make more use of this profitable Devotion, according to leasure, and other helps for the same.

MATTER

MATTER OF MEDITATION

For every day in the Week.

Sunday.

Of God's Benefits unto Mankind.

The Preparation.

First, place thyself in the presence of God;

with a profound adoration thereof; and beseech him to inspire thee with his Grace. This serves as the general preparation for all the ensuing Meditations.

Considerations.

1. Consider the benefit of thy Creation; that when thou wast nothing, the Almighty created thee not a Stock, or a brute beast; but a reasonable Creature, endued with understanding, will, memory, and capable of all Vertue.

2. Cons-

2. Consider the end for which thou wast created ; namely, the Service of God ; and that after a short time spent therein, thou mightest be Partaker of those Joys, which be prepared for thee in the Kingdom of Heaven.

3. Consider that all other Creatures, and whatsoever God hath bestowed upon thee, is for the attaining of thy foresaid end ; and so accordingly to be employed by thee.

4. Consider the benefit of thy Redemption, of thy Vocation unto the Catholick Faith ; such Circumstances also, as concern thine own estate in particular.

Affections. For which, and all others, labour to be thankful. Admire with great Confusion, and be truly sorry for thy great Ingratitude for God's infinite love to so unworthy a Creature, abusing those his innumerable blessings.

Resolutions. Resolve to be more careful for the future, preparing thy Mind with all indifferency to possess, or to be deprived, be it of health or sickness ; esteem or contempt ; so it be

be conformable to God's blessed Will, let it be welcome. *Pater Noster, Ave Maria.*

Munday.

Of Sin, and the grievousness thereof.

Preparation. Place your self in the presence of God, beseech him to inspire you.

1. **C**ONSIDER how odious Sin is unto God, which may appear by the greatness of its punishment: first, in the Angels; secondly, in our first Parents; who, for eating the forbidden Fruit, were deprived of that happy estate wherein they were created in Paradise; yea, not only they, but we, and all their Posterity, do bear the burden thereof; insomuch, as all the miseries, both of this life, and the next, do spring from that bitter Root.

2. Consider the Malice of Sin, which in some sort is infinite, being against the infinite goodness of God: and therefore Jesus Christ, God and Man, was only found worthy, and able to accomplish the work of our Redemption:

Redemption: whose Actions being of infinite Merit, were answerable to infinite Justice.

3. Consider the lamentable effects thereof. 1. Our being deprived of God's Grace. 2. The evils which we incur; as the wrath of God; torment of Conscience; the servitude of Satan; and the guilt of Eternal Damnation.

Affections. All this considered, ought not the very name of Sin to be more horrible to us, than is Hell itself? And yet, O how great is our senseless carelessness in committing it; as also God's infinite mercy to most ungrateful Man, in suffering his wicked boldness in offending so great, and so good a God!

Resolutions. Resolve therefore, and crave his Grace, that thou mayst rather dye than offend him mortally: recur to him for mercy, as a prodigal Child; detest all thy former sins; and resolve to fly all dangerous occasions of falling into them again.

Pater Noster. Ave Maria.

Redemption: Tuesday.

Tuesday.

Of the Miseries of this Life.

Preparation. Place your self in the presence of God ; beseech him to inspire you.

1. **C**ONSIDER the great frailty of Man's Nature, subject to so many degrees, as no Glass is half so brittle ; and therefore in the holy Scripture it is compared to a Bubble in the Water, to Flowers, to Grass, to a Shadow, &c. As for the Soul, so many Snares and Gins are laid by the World, the Flesh, and the Devil, to ruin it, as St. *Anthony* seeing them in a Vision, cryed out, O Lord, who shall be able to avoid all these Nets ?

2. Consider in respect of temporal things, what a misery it is, that scarce any one is contented with his own Estate, seem he to others never so prosperous : for that in this Life we are like unto sick Men, who tumble and toss in their Beds, and consider not the cause of our discontent to be our

our inward infirmity, and vexing in Mind.

3. Consider, that in as much as this life is so uncertain, and so fraught with Miseries, there is no greater madness in the World, than to set our Hearts and Affections thereupon, and with such diligence to cast about for the things thereof; and so little, or not at all, to labor for those which concern our eternal Felicity.

Affections. Adore and greatly admire the exceeding Goodness of God, who hath mixed these many Miseries with this present Life, thereby to compel us to hate it; and draw us to aspire unto our Beatitude.

Resolutions. Resolve hereafter to withdraw thy Heart from such vain, and deceitful Contentments of the World, and fix thy Mind upon what is Eternal. *Pater Noster. Ave Maria.*

Wednesday.

Wednesday.

Of the hour of Death.

Preparation.

Place your self in the presence of God, beseech him to inspire you.

IMagine thy self to lie upon thy Death-bed, having a hallowed Candle in thy Hand, a Crucifix upon thy Breast, thy Ghostly Father calling upon thee, that though thou canst not speak, yet to move thy Hand, in token of thy hope in the Mercies of Jesus Christ. Thus then disposed, proceed to the points of Meditation following.

1. Consider the certainty of Death according to that of the Apostle: *it is appointed for all Men once to dye.* Heb. 5.

But as for the hour when, the place where, or the manner how, all this is most uncertain; save that we see Death commonly come when least expected.

2. Consider what trouble it will be at that time not only to look back on the things of the World, which in a moment thou must forsake,

sake, but especially to look forward on what is to come: finding thy self very uncertain of thy Salvation, both by reason of the multitude of thy Sins (many whereof being utterly forgot, will then come fresh into thy Mind, and such as before seemed small, shall then be thought heavy) as also in regard of the suddenness and strictness of thy Accompt, the severity of the Judge, and the terror of Hell, &c.

Affections. Beg at God's Hands, that these Points may be so imprinted in thy Mind, as thou mayst always have a care so to live, as thou wouldst be found at the hour of thy Death.

Resolution. Resolve therefore firmly to do presently what most certainly at the hour of thy Death thou shalt wish to have done; as in particular to forsake such a Vice: to embrace and practice such, or such a Vertue. Resolve, I say, to begin presently to live well, according to thy Calling; for he hardly dies well, who lives ill, and repentance made by a dying Man is exceeding

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ceeding dangerous and doubtful. Resolve therefore to watch; for thou knowest neither the day, nor the hour, which God will have to be unknown to thee, to the end thou shouldst be always ready and prepared. *Pater Noster. Ave Maria.*

Thursday.

Of Judgment after Death.

Preparation.

Place your self in the presence of God; beseech him to inspire you.

1. **C**ONSIDER that as soon as our Soul is separated from the Body, it appears immediately before the Tribunal of God's Judgment, there to render a most exact, a most severe and dreadful account of all our thoughts, words and deeds; yea, and for each moment of time since our first use of Reason; as also for all his gracious gifts bestowed on us, either of Grace, nature, or fortune; to be employ'd for his glory, and our own Souls health.

2. Con-

2. Consider that this Accompt is so much the more dreadful, in that it is made to a Judge, to whose power none can resist; to whose knowledge nothing can lie hid; whose Sentence is Sovereign, without appeal; and the consequence of it concerns an Eternity of weal, or woe; and that to be put in execution immediately, and to endure so long as God shall be God.

Affections. All this considered Oh! stupid carelesness of Man, to think so little to be prepared for this uncertain and most dreadful hour. What Steward would be so ill provided to make his Reckoning but to a Temporal Prince, although it only should concern this present Life? whereas this is to God himself, and concerns Eternity, for which as yet we have happy time to negotiate by the faithful practice of these ensuing necessary Resolutions.

Resolutions. First to detest and flie mortal Sin, above death it self; and to crave God's Grace to that end. Secondly, to frame our thoughts, words and actions, as if to be considered.

considered, examined, and sentenced
now here immediately by this our
heavenly Judge. Thirdly, to keep
a lively and perpetual memory of
our four last things, Death, Judg-
ment, Hell and Heaven. And Last-
ly, to examine frequently our selves,
whether we are at present in that
state, as were fit to appear, if God
should now immediatly call us to
render that our last most dreadful
account, whereon should depend
our Sentence of Eternity. *Pater No-*
ster. Ave Maria.

Friday.

Of the dreadful Pains of Hell.

Preparation. Place your self in
the presence of God, beseech him
to inspire you.

1. **C**ONSIDER that Hell being the
Prison of God's Justice for
his Enemies, as Heaven the place of
recompence for his Friends; they
are opposite in all, and beyond ex-
pression; the one for Torment, and
the other for Felicity; and both to
last Eternally; and comprehend all
which

which can be either said or thought of both respectively, in their several kinds.

2. Consider that the Sinner, here for a moment of seeming and deluding Content, forfeits his heaven- and eternal Bliss, for which he was made; and which is most happily purchased by such as prefer the love of God, and his blessed Will before their own corrupt Sensuality, co-operating with his holy Grace for avoiding of Sin.

Affections.

This now being well ponder'd; have we not just cause to bless, and adore God's Love and Goodness for having provided us of so many powerful helps for our beatitude; with no less persuasions to fly and avoid those eternal Torments of Hell? and to preserve us from Sin (the only cause of that endless Misery) of the holy Sacraments, pious Instructions, heavenly Inspirations, good Examples, and many other helps and powerful motives to embrace Vertue, and to detest all Sin?

Resolutions.

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Resolutions.

We must therefore resolve, whilst God here graciously doth lend us this acceptable time, and the days for Salvation, to employ them much more carefully, than formerly we have done, for that happy end: and to be firm and constant in faithfully observing the good Resolutions with which God hath graciously inspired us for the amendment and avoiding our most habitual Sins, as also the chief occasions leading thereunto, whereby we are in most danger to offend Almighty God, and to cast our Souls into the eternal Flames of Hell, where they shall be tormented day and night (saith Saint John) for ever and ever. *Apoc. 20. 10.*

Pater Noster. Ave Maria.

Saturday.

Saturday.

*Of the Joys of Heaven.**Preparation.*

Place your self in the presence of God, beseech him to inspire you.

1. **C**ONSIDER that this happiness consists in the most blessed Vision of the glorious Trinity, Father, Son, and Holy Ghost. In the Fellowship and Society of Angels, Cherubims, Apostles, Patriarchs, Prophets, Martyrs, Virgins, Confessors, and generally of all the Faithful departed this life, and crowned in the eternal glory of Heaven.

2. Consider that in this celestial Estate, is not only the absence of all evil, but the abundance of all good, according to that of the Apostle: *the eye of Man hath not seen, nor the ear heard, neither hath it entred into the heart of Man to conceive, what God hath laid up for them that love him.*

1 Cor. 2.

3. Consider with thy self, by what steps and degrees the Saints, and holy Servants of God, who

now

now reign in everlasting glory with
(him) have obtained the same ; and
labor to imitate their Examples.

Affections. O Bliss unspeakable !
those happy Souls possess God, and
God possesseth them ; God is their
whole All in All. He is their All
in Substance, by communicating to
them their final Perfection, and by
elevating them to a Being which is
Divine. He will be their All to their
Understanding, by clearly manifest-
ing himself unto them : He will be
their All to their Will, bestowing
himself unto them by a most sweet
intimate Gust and Savor, happily
drawing them by this blessed means
to an Ocean of infinite Joys.

Resolutions. Let us therefore re-
solve to shake off this stupid Dulness
neglecting to walk towards our so
happy Land of Promise, for the Love
of which, we ought to despise all
earthly Pleasures and vain Contents,
too base and abject for our higher
and more noble Thoughts and Hopes,
which we expect in Heaven. *Pater*
Noster. Ave Maria.

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An

An Advertisement.

YOU have had here in these precedent short Meditations, a brief Med. of mental Prayer; but because many cannot apply themselves to that holy exercise, I have here set down another manner of Prayer, by pious Reflections for embracing Vertue, and flying Vice more suitable both to their Desire and Practice; whereof they may daily take some one or two, tending to their own Spiritual necessity; and may serve for a pious subject where to employ their thoughts several times a day by devout elevations of their hearts unto God which, according to St. J. Damascen, is properly and most truly Prayer; yea, and meditation also, in its real and true effect which may be likewise practised with fervent heart, even whilst the mechanic is actually laboring at his Work. Read therefore carefully, and with Attention these Reflections following, and draw from them sweet honey for your Soul; and as the little Bee from right chosen flowers doth furnish her Hive with Winter-provision so may you likewise draw out of these Reflections, a holy provision against all future Temptations, endangering the Perdition of your Soul,

PIOUS

PIOUS REFLECTIONS,

As well for the embracing and Practice of Vertue, as for the flying of Vice: Which may be used for the Subject of so many profitable Meditations.

IT is, you know, the custom for such as being to frequent pestiferous places, and are careful to preserve themselves from that dangerous infection, to carry with them some preservative, to which they smelling or tasting, in time of danger, do fortifie thereby their Spirits to resist the contagious Air. It is Spiritually the like case with Man, whose frail nature is exposed to continual danger of Infection with Sin, unless he make use of some Spiritual Preservative, whereby to prevent his Will from the pernicious Taint of Consent; against which I have here proposed these following Reflections; whereof you

daily making use of some one by way of a Morning Meditation, to be still born in your mind in all occasions of Temptations, in that day your Soul will thereby be greatly strengthened to resist the dangerous Infection of Sin, and be preserved in the spiritual Health of God's Grace. Nor will they prove only an Antidote against Vice, but withal the Seed of Vertues; which are like unto Children, who though they give great content in their Mothers Arms, yet in bringing them forth, they cause much Pain; even so the Production, and first bringing forth of all Vertue is laborious and painful, but the Enjoyment and good Fruit thereof, is exceeding gustful, and gives great Delight; as by the Practice of these following Devotions, I doubt not but you will experience to be true.

Of the Vertue of Charity.

THIS great Queen of Vertues, *Charity*, and the Love of God, consists not in the tender Affection only of the Heart, which may proceed from a tender and sensible Completion, as well as from divine Grace: Where-

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wherein many are greatly mistaken (and much less doth it consist in words) but the true mark of Charity, and of the Love of God, consists in Deeds; for *the tryal of Love is the performance of deeds*, saith St. Greg. Yea, our B. Saviour demands this Proof of it, *If you love me keep my Commandments*. And therefore there is no truer mark of our loving God, than to be in all things conformable to his blessed Will in Body and Mind; in Health, in Sicknes, in Disgrace, in Persecution, in Life, or in Death, &c. And yet, Oh Shame! Some brutal Pleasure or unruly Passion is preferred, yea, some frivolous vain Honor much more regarded, than is the Will and Pleasure of God's divine Majesty. Make here a due Reflection of Mans Ingratitude, and of the great Enormity of this Sin.

Of the Love of our Neighbor.

BEAR ye one anothers burthens, and so Gal. 6.
ye shall fulfil the Law of Christ. By these burthens the Apostle understands our unpleasing Humour, our ill-governed Passions, Imperfections, and Antipathies in our Neighbors

Nature and Actions ; wherein we must mutually bear one with another, if we will comply with the Law of Christ, by which we are all strictly obliged, and commanded to love our Neighbor as our selves ; and if not being able to shew it by any other Deeds, we ought at least to suffer, and quietly to endure his Imperfections, as he undoubtedly must also do many of ours. Can we conceive any reason that God should be more indulgent, loving, and merciful in suffering with so great Patience, our innumerable Offences against his divine Majesty, than we should be in bearing with so few, and so small Faults and Imperfections of our Neighbors against us ? Shameful Confusion to Man ! God suffers all Ingratitude, Sin and Injury from us ; pours down incessantly his great Blessings and Favours upon us ; whilst we seek deep revenge but for trifling Injuries. O infinite goodness of God, to our just confusion, and shame ! Call here to mind the example in the Gospel of that wicked Servant, who being forgiven by his good Master a hundred thousand Talents Debt, would not forbear his Fellow-Servants small debt,

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Wherein consists the Enjoyment of a true and happy Peace.

TRUE Peace is what we all desire, but few take the right way to find it, and therefore cannot enjoy it. The assured means to purchase this happy Peace, with a vertuous repose of Mind, is by establishing a firm and holy Peace with God, with our Neighbor, and with our selves; for the obtaining it, make use of this holy Practice.

First, To procure our Peace with God, Mildness and Humility of Heart is required, *Learn ye of me that I am mild and humble of heart, and you shall find rest to your Souls;*

Secondly, To enjoy true Peace with our Neighbor; we must despise Injuries; we must bear with their Imperfections, and do them what good we can.

Finally, True Peace and Tranquility of Mind interiorly with our selves, must be gained by an entire and perfect renouncing our own proper Wills, by vertuous Patience,

and true Conformity to the Will of
 Luk. 19. God ; for in your Patience you shall possess your Souls, saith Jesus Christ.

Of Christian Patience.

AN Injury patiently suffered for Jesus Christ is much to be preferred before an Act of great austerity, which may be omitted without Sin; but to fall into Impatience, you cannot without offending God, which ought not to be done to save all the World. Many fancy in their Minds to suffer cruel Martyrdom for Jesus Christ, who yet have not the Patience to be crossed, nor to endure the least word of Injury, or of Contempt. They frame in their Fancy to do great matters afar off, which are never likely to happen, but they lose all Patience at the least Offence; the Devil set on purpose busying their Thoughts in unprofitable Fancies of things which will never happen, thereby to hinder them from what much more imports them to do, and by that means to prevent them both of Merit and Grace, as also of the Helps whereby to conquer the greatest Difficulties.

*Of true obedient Submission to the Will
of God.*

GOD hath no need of his Creatures for the Execution of his Designs; and therefore we ought not to be troubled at our own Insufficiency, he can do what he pleaseth without our Help; and if it be for him that thou laborest, call well to mind that he needeth no Creature to lend him Help. It happens frequently to be much better for you to mortifie some disordered Appetite, than to preach many well studied Sermons, or to do divers rigorous Penances. And if God deprive you of Health, he gives you but thereby occasion to augment your Merit.

Serve not God according to your own Desire, but as it is his blessed Will. It would little avail a Servant to take great Pains, if it be not according to his Master's good liking; for at the end of his Labor, he will only have gained his Master's ill will and Anger.

If therefore by Infirmary thou beest hindered to do Penance, be assured that Obedience is better than Sacrifice, and that there is much more

Merit to submit with holy patience, than to do great Abstinence, and other Austerities, according to thy own Inclination.

Persuade not your self to become a Saint after another manner than God hath ordained for you; nor to be more holy than he doth require of you. That Fall is not hurtful which preserves you from a much more dangerous Precipice.

Deny your Understanding, Sense, Will, Appetite and Desires, disclaiming all Interest in your self and Propriety. Seek not your own Consolation, Ease, Credit or Commodity; but in all things say with a faithful Heart, *Thy will be done*, as thou my Lord and Saviour hast ordained. Be it by Sicknesse or Health, by Honour or Contempt, by Prosperity or Adversity, Life or Death, all welcome dear Jesu, for thy sake; only grant me thy Grace, that I may continue in Fidelity, thy loyal Servant for ever: And for thy bitter Passions sake that I may perform what by thy Grace I have thus resolved, humbly, fervently, faithfully and constantly and that my Ghostly Enemy may never have any just cause to re-
proach

proach, or upbraid me for my Infidelity herein.

Of the Vertue of Mortification.

Mortification and Prayer have the same mutual Connection, as have the two Wings of a Bird supporting her to fly; if you deprive her of the one, the other cannot support her, but of Necessity she must fall. It is the like with Prayer and Mortification; for the Soul, which forsakes the one, shall never enjoy the other, since they do mutually support themselves, as Experience makes it manifest. Yea, Mortification is the true Nursing-Mother to all other Vertues; without which no Vertue can either prosper or long continue; for that our corrupt and depraved Nature by Sin, doth so oppose and oppress all Vertue, as should it not be supported by the help of Mortification, it would soon decay; as well appears, not only in Prayer, but also in Patience, Humility, Obedience, Temperance, and all the rest, which would languish and fall to Ruin, should they not be preserved by the Practice of Mortification.

Confidence..

*Confidence in God, and Grief for Sin,
must go rightly tempered together.*

Most just it is that we conceive due Grief and Sorrow, with true Repentance for having offended so great and good a God; yet so as not to lose our Confidence in his Mercy, nor permit that melancholick and vicious Vexation possess our Hearts. For *Judas* sorely grieved, and was sorrowful for his Crime, but in despairing for Pardon, he excluded all Remedy, by his greater Sin. Consider well therefore your Offence, on the one side, which is great, and repent; but remember God's infinite Mercy, on the other, which far exceeds it; and is much more powerful to give you Consolation, than should the other be to cause Despair. For he is not inclined to Revenge, who is all goodness, mercy and compassion. Have therefore horror of the least Sin against so good a God; but hope for pardon of the greatest. Fear all Sin whatsoever before it be committed, as doubting of Pardon; but being now guilty, fly to God as a prodigal Child to his compassionate Father

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Father, with all humble confidence and firm Hope to receive pardon and graee, approaching to him with a contrite and humble Heart, which he will never despise.

How to draw profit from sin.

BE you greatly humbled, considering your sin and misery; nor defer to amend, with a quiet and peaceable Spirit, without fretting or vexing your mind. Fail not to have this confidence in God, that although you should fall a thousand times in a day, he would be ready to lend you his hand two thousand times to raise you, *Because with our Lord there is mercy, and with him plenteous redemption*; for well he knows our weakness and great misery. Serve God therefore with more fervor than before; and learn by your Fall to know both his goodness, and your own misery much better than before; for thereby you will master your Enemy with his own weapon, wherewith he intended to wound you; for to serve God without all sin, that only is to be found in Heaven. Be you therefore assured, whilst Breath remains in your Body, never to be exempt from temptation; be always prepared

red for the Combat, whereby not only to defend your self from harm, but also to get victory therein and glory. Feeling temptation to assault you, approach nearer to God by Prayer; and humbling your self before his divine Majesty, call to mind his innumerable benefits, and think seriously upon the four last things to happen, and you will reap much profit by the temptation.

Against Presumption in our own Endeavours.

ST. Peter above all the rest, did most presume of his Fidelity, promising, that though all should abandon their Lord, yet he would never deny him, who notwithstanding, but few hours after, was made thrice both to deny and forswear him, through the fear only of a poor silly Maid; whereas had he more humbly mistrusted himself, and craved Constancy by holy Prayer, it is likely he would have prevented so shameful a fall; but when he should have pray'd, as his divine Lord had commanded him, thereby to have armed himself against the approaching temptation, he was still found sloathful.

loathful asleep; and therefore not having demanded divine help from above, he soon did experience his own great fault and weakness. Are we not now as frail herein, by our great infidelity to so many good purposes and pious resolutions; wherein we most shamefully do fail, for want of demanding Grace by Prayer, to put them in execution? But we presuming too much in our own Endeavors, prove inconstant, and most unfaithful to God.

The least Sins are carefully to be avoided.

WE can give no better proof of our love to God, than to be exact in the smallest matters which concern his divine Honor and Glory. For thereby we plainly manifest the great esteem which we make of his holy will and command; we have no other motives nor respect to draw us thereunto. 2. Because those small occasions being very frequent, they give much exercise of Vertue, and thereby of obtaining many Graces and Favors from God. Let us therefore make this good use of the least occasion, to testify our love and true fidelity

fidelity to him, and thereby to en-
 crease his grace in our Souls, to which
 in Heaven is answerable eternal Glo-
 ry. And who on the contrary, shall
 be neglectful therein, will experience
 that the Holy Ghost hath most truly
 Eccl. 15. foretold us, That *who contemneth*
small things, shall fall by little and little.

Reason ought to be the Rule of all our
Actions and Affections.

MAns nature is to live according
 to Reason, but Passion blind-
 ing us, we weigh not all things by
 the just weight of their worth, but ra-
 ther by our deceitful Affections, and
 disorderly Appetites. Thus the af-
 fection which we have for one Per-
 son, maketh all his Actions to seem
 grateful and good; and our aversion
 to another, but unpleasing and bad;
 whereas he notwithstanding may in-
 deed have what is worthy of praise;
 and the other what may deserve
 much blame.

Have not a double heart, the one
 for your self, and the other for your
 Neighbor; it being Reason which
 ought to be the Rule and Guide of
 our Will. Esteem not things only
 as

as they seem pleasing to you, and in appearance, but according to their worth and value. Be not troubled that others seek their own conveniences, seeing that they are not offended to let you procure yours. Do as you would be done by, and deal with others in the same manner, as God dealeth with you, who, altho' he suffereth much at your hands, yet he refuseth not to bestow Blessings and great Favors daily upon you. Nor be you much troubled if Men deal ungratefully with you, you being so very ungrateful to God.

The examen of Spirits, according to their different feelings in the heart.

GUsts and interior feelings must be examined, to try whether such as are thought to be spiritual, spring not from Flesh and Blood. That Devotion is not spiritual which hath its root meerly from sense; and that which is grounded on this Foundation, cannot be stable; yea, the greatest fervors, and most violent ardors in the love of God, are frequently dissipated like unto watry froth. That Devotion is true, which proceeds

proceeds from the purest love of God, and is best known by a generous resolution, whereby the Soul doth unite it self inviolably to his divine Will and Pleasure, through the greatest difficulties and contradictions to nature, not having regard either to gain or loss; or to sensible consolation in Prayer, or to the greatest Dereliction and Barrenness therein; but only and purely to the Honor and Glory of God. And who build not upon this Foundation, will little advance in perfection; but rather will be still to begin, so long as nature bears such a sway. The right spiritual gusts, and the true holy motions from the Spirit of God, are that we greatly humble our selves that we renounce our own Will, conquering Nature, and its reluctancy to suffer, neglecting all interest; and that we have no other aim, nor end but purely to please, and to serve Almighty God.

How to draw profit from afflictions, and painful sufferings.

AR E you in painful Sufferance either by bodily Affliction, or

love of some desolation in Mind? Comfort your self, in that by Patience your gain will be without comparison far greater than can be your pain. For if none can shew greater Charity, than he who giveth his Life for Friend; what then may be said of him, who suffers for the love of God, that which he both dreads and fears much more than death it self; I mean Reliction and privation of all spiritual Consolation, Temptations, scruples, and other Afflictions of the soul?

Fear Sin, and not Pain; nor do you abhor what God gusteth with pleasure; nor be you discontent at what is very pleasing to him. It is now the very proper time of suffering, and yet Self-love makes any Pain to be to you extreamly troublesome. Alas, so weak is the love of God in you, as you most unwillingly do suffer that which even for your own greatest good, he most Fatherly ordains for you. Can he who hopes to enjoy God for all Eternity, fear to suffer one little moment for his sake? Force nature but a little to bear Christs holy Cross, and thereby your Pain will be much lightned; for nothing

thing doth so greatly encrease our Sufferance, as doth our own proper Will. And if we do so greatly love and reverence the Cross of Christ for its being sanctified by his continuing fastned three or four hours there upon, why should we not love esteem, and honor laborious and painful Sufferings, which he endured three and thirty whole Years, continuing the whole space of his Life.

The reason wherefore all Men naturally seeking Happiness, so few do find it.

OUR divine Redeemer, declaring to his Disciples wherein beatitude and true happiness in this Life did consist, disabuseth them of the false Opinion of Worldly People; who tho they naturally seek Happiness, and labor for that end yet they spending their labor to purchase Worldly vain Honor and deluding Pleasures, or sordid Wealth according to the pernicious false Principles of the World; they wholly neglect what their divine Master Jesus Christ hath taught us, both by word and example, whereby to lead us to the way to true Beatitude; bea-
tifying

ifying the poor of Spirit, the meek
and humble, those who weep and
mourn, who hunger and thirst, the
merciful, the pure and clean of Heart,
the Peace-makers, and those who are
persecuted and afflicted for Justice.
All these our divine Redeemer de-
clares to be Blessed, and that the
Kingdom of Heaven belongs to
them; whom yet the deceived World
(according to their false Maxims)
judge to be but miserable and most
unhappy. Nor is it a wonder, that
what Jesus Christ proposed here as
Happiness, seems rather Misery to
the deluded Eyes of Men, whose
thoughts, not going beyond this pre-
sent Life, which (being but truly Mi-
sery in it self,) can no otherwise make
us happy, but as it serves to help us
to gain that other of endless Bliss.

Of Sloath and Idleness.

THis Mother of Vice is contrary
to nature; it being the nature
of Man to labor, as Birds to fly; nor
is he a greater Enemy, than is
Sloath and Idleness. It is a sin quite
contrary to the very institution of
his first Creation, he being then or-
dain'd

- Gen. 2. 15. *Paradise, that he should work.* And after his Fall, it was appointed him in punishment of his sin, it being pronounced against him, and all his Progeny, *That in the Sweat of his Brow he should eat his Bread.* And therefore Idleness is both unnatural to Man, and unpleasing unto God, *Cast out the Idle Servant.* And the barren Fig-Tree was commanded to be cut down and thrown into the fire. For wherefore hath God given us a Body with all its Members and Senses, and a Soul with all its noble Faculties; but that we should employ them, as Talents lent us for his glory? Let us therefore be more careful not to lose our precious Time, which is but lent us here to labor for Eternity; for the Night of Death will suddenly surprise us in our sinful sloath; and then no more Time will be afforded us to repair our former Idleness and neglect of Time.

Of the Sin of Scandal.

- Mat. 18. **M**OST justly hath our Blessed Saviour given so dreadful a curse against this wicked sin, which

So truly represents the sin of Lucifer; who by the scandal of his ambitious Pride, did draw with him a third part of the Angels unto the low Pit of Hell. Yea, like to the contagious Plague, one scandalous Person is capable, by his ill Example, to communicate the infection of his Sin to a whole Town and Country. This we may certainly rest assured of, that all such as by our scandal are brought to their endless perdition, at the dreadful day of Judgment will cry for Vengeance against us; and require that we be eternally punish'd for that their irreparable harm, which we caused to them by Scandal, and our provocation to sin.

Of Choler and Anger.

THE Holy Ghost dissuades from Prov. 25.
harboring anger in our Breasts,
lest it place us in the rank of Fools;
assuring us also, that who is soon mo- Eccl. 7.
ved to anger, is much inclined to sin. The
usual attendants of this pernicious
Vice, are Pride, Contumely, Indig-
nation, Oaths, Blasphemies, Quar-
rels, Murthers, and the like. This
Vice is not only hurtful to the Au-
thor,

Prov. 22. *thor*, but so insupportable to others as the Holy Ghost persuades us to fly their company, who are subject unto it; and well it is to be observed that whilst we strive by Anger to master our Enemy, we are most shamefully overcome by our selves. This pernicious Vice obscures Reason, and precipitates the Will; for who is blinded with the Fumes of this Passion, is neither capable of right Reason nor Counsel. Wherefore seeing that it is a Vice so prejudicial to our selves, so injurious to our Neighbor, and so greatly detested by God; let us resolve to resist the first motions of this unruly Passion, and by craving Gods Grace, and imitating the mildness and meekness of Jesus Christ, to overcome the same.

Of rash Judgment.

THE Holy Church, though particularly assisted by the Holy Ghost, judgeth not of inward things, and shall a particular ignorant Man, vicious and passionate, take the liberty to judge what only lyeth open to God? O insupportable Pride and Presumption! We must ever judge the

hers the best of the intention of others; it
to fly being a Secret which belongs only to
t un God, the true searcher of the Hearts
rved of Men. Yea, it is a Sacrilegious
er to Usurpation, to entrench upon that
most which is Gods own due; and it makes
elves truly to resemble those Hypo-
Rea-rites of the Gospel, who espying a
; for mote in their Brothers Eye, perceive
es of not the Beam which remains in their
e of own. St. Bernards advice herein is
here-regularly good; when thou perceiv-
reju-est in another some fault which dis-
rs to ease thee, amend it (saith he)
etest- thy self; but beholding in him
resist- that is vertuous and good, examin
Pas- whether thou possessest the same,
race, and if not, then labor to obtain it;
and thus doing, thou wilt make profit
over- all.

Of true Humility of Heart.

par- Here are two sorts of Humility.
Holy The one of Spirit and Under-
ings, standing, and the other of the Heart
Man, and Will. That of the Spirit makes us
ne li- know, and to acknowledge, that
open our selves we are pure nothing,
e and we can do any thing but meerly
judge of God, that we are born in sin,
the and inclined to all evil. All which
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but well considered, how can we be proud or vain-glorious? But this Humility of Spirit will little avail us without the Humility of Heart, and of Will; for the Devils know well their own great Abjection and Indignity, but they have not Humility of Heart and of Will, which consists in being glad and willing to be despised and in flying the Praise of Men; not in certain little Ceremonies, or composed humble Terms, or Actions but in real Deeds; acknowledging that all the good which we either enjoy or do, is from God; to whom we are to render all glory and gratitude, and nothing but contempt and all Abjection to our selves, for our great and grievous Sins, our proud Insensibleness in offending God, deserting its Humiliation.

The Practice of God's Divine Presence

A Principal and Divine Fundamental instructive Truth mainly conducing to our Salvation is to keep in our memory the divine Presence of God, *Walk before me and be perfect.* God is more intimately present to us, than is our very Soul.

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The Memory of this divine Presence is able to rule our disordered Passions, and to overcome the strongest temptations of our Ghostly Enemies. Chast Joseph and Susanna, had no other Buckler but this, to defend themselves from so great Assaults against their Purity. The frequent Acts by Faith of God's divine Presence in all Places, in all our Actions, Words and Thoughts, would be a special Preservative against all Sin. Who shall be faithful to this holy Practice, in all his chief Actions, may hope by God's Grace to frustrate the dangerous Wiles of all his ghostly Enemies. Let us therefore still call to mind, *That in all places the Eyes of our Lord* Prov. 15:3 *behold both the good and bad.*

Of true Purity of Intention.

THE greatest Secret for Christian Perfection, is the right directing our Intention in all we shall do, it being the Intention which gives our Actions their Value. If it be good, the Action will be meritorious; if vicious, the Act will be such; give a Thousand Pounds in Alms, yet with bad Intention,

as out of the motive of Vanity
all that Alms is not only lost to your
Soul, but the Action also is sinful
and deserving punishment from God
whereas one Penny given for his
love, will merit eternal Reward.

1 Cor. 19. Wherefore, *Whether we eat or drink,
or whatever else we do, let us do it
with a pure intention for the glory of God.*

This was the perfect Practice of Je-
sus Christ, who had no other end
nor intention in all he either did or
said, but purely his eternal Father's
Glory. And have we not then great
reason to frame all our Actions up-
on so divine a model? *My Food is to
do the will of my Father.*

Jo. 4.

Of good Purposes and pious Resolutions.

TO confess our Sins without a firm
purpose to amend, were but by
Sacrilege to abuse the Sacrament,
and a meer mocking of God. A true
good purpose, which is pleasing to
God, must be with a firm resolution
to practice Vertue; and not an in-
efficacious desire of a sloathful Soul,
described by the Holy Ghost, saying,

Prov. 13. *That the sloathful Man will, and he will
not. Hell is full of such fruitless de-*

sires.

fires, which those wretched Souls, yet living in this World, had sometimes to imbrace Gods holy Inspirations, and now wish they had been faithful to, the neglect whereof, and their strange infidelity they now well perceive, with enraged grief, to be the cause of their eternal misery ; all serving at present but as tormenting Worms to gripe, and gnaw their guilty Consciences ; and ought to be a sufficient warning to us, yet in good time to be more constant and faithful to our pious Resolutions ; reflecting what shame and great confusion it would be unto us, to have so very often promised without performance, but to a mortal Man, as we have by our good purposes to Almighty God, without the least shame for our bold neglect, and stupid want of care and industry, to perform what we have so often promised to his divine and dreadful Majesty.

A

COLLECTION

Of some few holy Maxims, pronounced by the sacred Mouth of Jesus Christ, whereby the vertuous Soul may see how different they are from the pernicious Maxims of the World, which she ought most carefully to fly.

Mat. 5. 3. I. **B**lessed are the poor of Spirit, for theirs is the Kingdom of Heaven.

Mark well how directly opposite to this divine Maxim, is that of the World, which counts them only happy, who are every way Rich, able to make most shew and glory, in vain flourishing it. But our divine Redeemer, begun the publishing of his Gospel, by declaring to his Disciples, wherein the true Beatitude of this Life did consist; and thereby to disabuse them of the false Opinion amongst the People of this World; who though they all do naturally seek

seek Happiness, yea taking a quite contrary way, they cannot enjoy it; some spending their whole time and labor to purchase vain worldly Honor, or deluding Pleasures; others as earnestly busying themselves to hoard up sordid Wealth; and no less pensive afterwards in preserving it. All which great Folly proceeds from guiding themselves by the false Principles of this World, and neglecting the Counsel of their heavenly Master Jesus Christ. The World and its Concupiscence doth so strongly possess their Hearts, that they become incapable to give ear to his Doctrine, which alone is able to conduct them to Beatitude.

II. *Blessed are those who mourn, for they shall be comforted.* Mat. 5.5. This seems no less contrary to the Sense of Worldly Men than the former. But to understand how our Beatitude can consist in Tears and Mourning, we must consider, that by Sin we are banish'd People in this World, and that all our Felicity consists in the Hope of our Re-establishment and Pardon, by Mourning, Tears, and other rigorous Satisfactions of penitent Transgressors. Hence it is, that Mourning

ing is the ground of our Beatitude.

Mat. 11.
29.

III. *Learn ye of me, that I am mild and humble of heart, and you shall find rest to your Souls.* This mildness and humility of Heart, is esteemed by the vogue of this World to be but idleness, unmanliness, and weakness of Heart. They falsely judging, that true courage and generosity must shew Passion for the least offence, or disrespect, which their self-esteem conceives; and thereupon engage themselves in great and dangerous Quarrels, with restless anguish of Mind; whereas the contrary is very happily enjoyed by the meek and humble of Heart.

Mat. 5. 6.

IV. *Blessed are they who hunger and thirst after Justice, for they shall be filled;* that is, blessed are they who have ardent and earnest desires for the glory of God, by accomplishing his Commandments and holy Will. But according to the Maxim of the World, we hunger and thirst much rather after our corrupt Sensualities, which carry all our Thoughts and Desires much rather to the transgression of his divine Law; whereby we can never hope to be satiated no more than was the prodigal Child with empty

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Husks, when forced to feed with
his Masters Swine.

V. *Blessed are the clean of Heart, for* Mat. 5. 8.
they shall see God; that is, by a clear
Vision in Beatitude. But the Maxims
of the World, which tie our Hearts
to Creatures by fond affections, make
them become defiled and impure;
and thereby obscure their spiritual
Sight from beholding God.

VI. *Blessed are they who suffer persecu-* Mat. 5.
tion for justice; for theirs is the King- 10.
dom of Heaven. But by the Maxims
of the World, quite contrariwise,
they are accounted to be most mise-
rable: And whereas, by vertuous
Patience in suffering such Persecuti-
on, the godly obtain the reward of
eternal Felicity; the Worldlings, by
seeking unjust revenge, with indig-
nation and wrath, do cast their Souls
into the endless Flames of Hell.

VII. *Give, and there shall be given to* Luke 6.
you, &c. for with the same measure that 38.
you do measure, it shall be measured to you
again. But Self-interest being the
great Maxim of this World, its pra-
ctice is to take an obdurateness of
Heart, not permitting them to exer-
cise this holy Charity in relieving
the needy and afflicted Poor, accor-

ding to their own measure, they must expect justice without mercy, because they shewed no mercy, saith S. James.

Luk. 6.

25.

VIII. Woe to you that now do laugh, because you shall mourn and weep. Blessed Saint Augustin, upon due reflection upon this holy Maxim, did often beg of God, here to cut and burn, and not to spare him, thereby to spare him eternally. But the wicked Maxim of this World is to pass their days in present Delight and Jolity; although in a moment they descend into Hell for ever.

Job. 21.

IX. But I say to you, love your Enemies, do good to them that hate you, and pray for them that persecute and abuse you. Our divine Redeemer Jesus, both by his words and example, hath recommended to us the practice of this holy Maxim; his whole Life being a continual exercise of doing good for evil. But the wicked Maxim of this World, now contrariwise, for an imaginary Honor (as they conceive it,) to revenge a wrong, will put all at stake; their Body and Soul, Gods Honor, and their Neighbors Damnation, by their diabolical practice of their Duels.

Mat. 5.

39.

X. If one strike thee on the right Cheek

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turn to him also the other. Here we are taught by Christian Patience what to do for gaining an Enemy; whilst the World holds it great baseness of Mind, not to take full reparation by unlawful Revenge; whereas Revenge is the proper prerogative belonging to God; as Patience, and suffering Injuries, is the proper Duty of a Christian.

XI. To him who will contend with thee in Judgment, and take away thy Coat; let go also thy Cloak unto him. *Mat. 5. 40.*
This charitable Maxim, though given us to avoid Disquiet, Contention, and breach of Charity, yet Worldlings account it meer folly, and make small scruple to give an unlawful Suit, altho' to the total Temporal unjust ruin of their poor Neighbors livelihood, and spiritual death of their own Souls.

XII. Why seeest thou the mote in thy Brother's Eye, but the Beam which is in thy own, thou considerest not? By this divine Maxim, we are advertised to look well to the amendment of our own faults, much rather than to observe those of others. But the sinful Maxim of the World is, to cover and conceal our own great defects,
and

and to discover and publish, much less in our Neighbor.

Mat. 6.3. XIII. *But when thou dost an Alms-deed, let not thy left hand know what thy right hand doth.* This holy Maxim doth teach us to hope by well-doing, to obtain a recompence in Heaven; but the Spirit of this World, by seeking to be paid by the vain-glory of Men; their Merit can be no other, but only the due punishment of their Sin.

Mat. 6. 19. XIV. *Heap not up to your selves Treasures on the Earth, where the rust and moth do corrupt, and where the thieves do dig through and steal.* The Maxim which Worldlings do so generally practice, is not only quite contrary unto this holy counsel of Jesus Christ, but also even to reason it self; they spending all their pains and industry for Temporal Wealth, which they well know must be left unto others to spend, and themselves only charged with a dangerous accompt for all; and for which their eternal Felicity may be greatly in danger.

Mat. 6. 14. XV. *Be not careful therefore for the morrow, for the morrow shall be careful for it self.* After our human usual Industry imployed, then for the rest,

we

we must wholly place our confidence in God ; but the worldly Maxim is with restless solicitude, to make it the whole employment of their Mind, which should give place to better Thoughts.

XVI. *Seek therefore first the Kingdom of God, and his Justice, and all these things shall be given you.* Mat. 16. 33. The worldly Irreligious Maxim, as contrary unto this, persuades us, first and principally to labor for our Temporals, which argues the putting much more confidence in our own human Industry, than in the divine Providence of God, which is sinful, and great Impiety.

XVII. *All things therefore whatsoever you will that Men do for you, do also to them ; for this is the Law and the Prophets.* Mat. 23. 12. By this holy Maxim, we are taught by Jesus Christ, the commandment of loving our Neighbor as our selves, But experience makes it too manifest, how greatly contrary the worldly Maxim is thereunto ; which having Interest for its guide, must needs be defective in this holy Rule of Charity.

XVIII. *Fear ye not them that kill the Body, and are not able to kill the Soul ;* Mat. 10. 28. but

but rather fear him that can destroy both Soul and Body in Hell. This Maxim is given to fright us from sin, whereby God is offended, and our Soul put in danger to be lost. But sensual People are so bewitched with their Temporal Affairs, and their affections so fastned to the Transitory Contents of this World, as they neither fear the offending God, nor the exposing their Souls unto endless Perdition thereby.

Mat. 10.
38.

XIX. *He that taketh not up his Cross, and follows me, is not worthy of me.* This holy Maxim teacheth us, that Heaven is not purchased, but by bearing the Cross of Tribulation, contrary to the Maxim of this World, which persuades us here to seek our Paradise of pleasure and content. But Paradise being only one, cannot be found, both in this World and in the other.

Mat. 11.
12.

XX. *The Kingdom of Heaven suffers violence, and the violent bear it away.* The Violence meant here by this holy Maxim, is in curbing and ruling our Passions and disordered Affections; to which the Maxim of this World allows full scope and liberty, accounting that but an effect of magnani-

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magnanimity, which is the guilt of Sin.

XXI. *He who seeks to exalt himself* Mat. 23. *shall be humbled, and who humbleth himself shall be exalted.* Jesus Christ hereby doth teach us, that to seek vain-glory and the praise of Men, is but to lose the same; and that flying and contemning them, are the means whereby true Glory is obtained. But the Maxim of this World is to seek, and earnestly to run after Vanity; and therefore we see by experience, that they are like those who run but after a Shadow, which, just as fast as they run to catch it, so fast it flies from them, although it follows them who fly away from it.

XXII. *Where your treasure is, there is your heart.* This divine Maxim doth advertise us to labor for, and (as St. Paul exhorts us,) to seek and relish what is above, where Christ sits at the right hand of God, and not what is upon the Earth. But worldly People have their Hearts so fast fixed upon the transitory Affairs, and vain Contents of this present Life, that their Thoughts and Industry are least of all upon what is Eternal. Mat. 6. 21. Col. 3.

XXIII. *Many are call'd, but few are chosen.* Mat. 20.

chosen. This holy Maxim is given us by our divine Redeemer, to prevent our bold presumption, who being call'd unto the profession of his holy Faith, neglect to animate the same with the life of good Works; without which, Faith it self is but dead, and of no effect as to our attaining unto Beatitude; as well appears by that most dreadful Sentence at the Day of Doom, against the Reprobate, who are not condemned for want of true Faith, but for their not having accompanied it with good Works, for which with a woful, *Goe Cursed into eternal Fire*; they are excluded everlastingly from Beatitude.

Mat. 10.
22.

XXIV. *He who persevereth to the End, shall be saved.* It is only perseverance that gaineth the Crown of Victory, and we must give this moment of our Life to get it. But the pernicious Maxims of Worldlings prefer the enjoyment of this uncertain moment in their deluding Pleasures, before the purchase of heavenly Bliss, which they might gain at so easie a rate; yea, and with less torment both to their Body and Mind, than they take to be condemned to the

the eternal Flames of Hell; which they might have so happily avoided by perseverance in the holy Exercise of Vertue, and by Fidelity in their good Purposes.

An Advertisement.

TH I S following Exercise, made by a Pious and Approved Author, (whose Humility would not permit him to make himself known;) I have judged both useful and very necessary for all who desire to gain heavenly Bliss, by the happy Art of Dying Well, which must be learned by frequent practice of holy Acts in time of Health, as they are to be used at the time of death. For who neglects them in Health, will hardly perform them well at Death: Weakness, Pain, Fear, Trouble, and many Impediments, very hardly then permitting a dying Man to produce those Acts, whereof a former habit was not gained; which notwithstanding, now by the practice of this Holy Exercise (being made familiar in time of Health,) may be happily produced, and exercis'd with great Comfort, Gods Grace assisting that fortunate and blessed Soul.

A most Profitable
E X E R C I S E
 CONTAINING
 A Preperation to DEATH
 TOGETHER WITH

The Acts necessary to dispose the
 Soul to this last passage. As also
 the recommendations of the Soul
 in *English*.

Luke xii. 37.

*Blessed are the Servants, whom when our
 Lord comes, he shall find watching.*

To our blessed Lord Jesus Christ.

Saviour of the World, Word Incarnate, thou who art the Life
 of those who die, and the death of
 those who live ; the Life (I say,) of
 those who die, by the glory which
 thou givest them, and which thou
 hast purchased for them with thy
 most precious Blood ; the Death of
 those

those who live by thy Grace thou
givest them to die to the Flesh, and
live in Spirit; quicken this Exercise
with thy divine Love, to the end that
by the practice of it, thou mayest
find us so well prepared for Death,
that we may live eternally with thee
in Heaven; there to bless, praise,
and love thee, with the Father, and
the Holy Ghost. *Amen.*

*Advice for the due practice of this
Exercise.*

Since it is a most constant Truth,
verified by daily Experience,
which nevertheless we easily for-
get,) that we must die, and that per-
adventure we may either be surpris-
ed by a sudden Death, (as we see it
happen to many when they least
think of it,) or that the extream
Pains, or other accidents of our Sick-
ness, may deprive us of the liberty
and capacity, to perform Acts requi-
sit in the last Hour; that Hour, I say,
which is the most important of all
Hours; that Hour, after which we
shall have no more Hours; that
Hour which must decide our Hap-
piness or Misery for all Eternity; it
will be most profitable to set aside
one

one day in every Month, wherein to prepare our selves by the Exercises of a Spiritual Death, to those Acts we should really make, when we come to die actually. *Watch and keep your selves prepared,* says our Lord for the Son of Man will come when you expect him not : And the Wise Man Eccl. 11. saith, *Wheresoever the Tree falls, there it shall remain.*

If opportunity present it self, we ought, either upon the Eve, or the day which we design for this Exercise, to make our Sacramental Confession to the Priest ; notwithstanding which, for greater Purity, and more devout preparation, we may make our spiritual Confession to Jesus Christ, before or after the Sacramental, each one according to his Devotion. After Confession we are to Communicate really or spiritually in form of *Viaticum* ; and to consider it as the last Communion of our Life. Upon the day we perform this Exercise, if we have conveniency, we ought to hear Mass, to the end, that in this Sacrifice (which is a real representation of that of the Cross,) we may more nearly and particularly unite out selves to Jesus Christ dying,

ing, offering, sacrifice, the end, the grace, Having, Month, leisure, life ; a, all at, in the, some o, make i, the A&, and C, Point, sides t, tures, the sub, ther t, icular, ces of, And, though, bed in, is not, one pr, to fac, such a, bit of, which

ing, offering as well this, as all other sacrifices which shall be offered to the end of the World, for obtaining the grace of a good and holy Death. Having fixed one day in every Month (each one according to his leisure and Devotion,) for this Exercise; and they who cannot perform it all at once, may take the first Point in the Morning, and the second at some other hour of the same day, or make it in two days. But in that case, the Acts of Contrition, Faith, Hope and Charity, contained in the first Point, must be repeated. And besides that our Meditations and Lectures of that day, ought to be upon the subject of Death. We ought further to employ our selves more particularly in good Works and practices of Mortification and Vertue.

And it is to be noted, that although there be many Acts prescribed in this Exercise; nevertheless it is not intended thereby to oblige any one precisely to those Acts, but only to facilitate the practice of them, to such as have not yet attained to a habit of such Acts; for the best are those which love produces.

At

At the end of this Exercise, are added the Recommendations of the Soul in English, for the consolation of such as (for a holy prevention of their Death,) having Devotion to joyn them to this Exercise, may not peradventure understand them in Latin. And in this, the Terms which relate to another, must be changed and applied to our selves; as instead of saying, *Pray for him, receive his Soul* we must say, *Pray for me, receive my Soul*; and so of the rest, reserving the conclusion of this Exercise till after the last Prayer.

Now, the principal Fruits which ought to gather from this Exercise (as shall be said in the following Meditation,) are contempt of the World, disesteem of Creatures, abnegation of our selves, and amendment of our faults, which are the true means to obtain the Grace of such a Death, as shall be the beginning of a happy Life for ever.

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MEDITATION

To enter into the Dispositions for making a good and happy Death.

Preparation. Place your self in the Prefence of God, beseech him to inspire you.

FOR a Foundation of this Meditation, we must well and thoroughly conceive, and be fully satisfied of this truth, That God hath given us our Life only in trust; from whence it follows, that if we be not always prepared and disposed to render it to him, we deny him his right of Sovereignty over our Being.

It is ordained that all Men shall die once, and after death follows judgment, Heb. 9: faith the great Apostle.

Considering this truth, that we can die but once, and that an ill Death can never be repaired; we see how necessary

cessary it is for prevention of a Surprise to watch always, and to live like the Servant mentioned in the Gospel, who attends the coming of his Master.

Luk. 12. I. Consider, that since we must necessarily die, it highly concerns us thoroughly to comprehend this truth, that Death being most certain, and the hour of it most uncertain, all Christian Wisdom consists in a good and holy preparation for that Moment, to the end we neglect not our business, which is in truth to us the only business we have to do in this World. Since we are here only to save our Soul; and losing it, we lose all; *What shall it profit a Man to gain the whole World, if he lose his own Soul?* saith our Sovereign Master Jesus Christ.

O God! how great is the blindness of the most part of Men; who never reflecting upon this so divine and important a truth, lead only an Earthly, Sensual Life, and never raising their Spirit to heavenly Things, setting their affections so firmly upon this mortal Life, as to prefer it before that which

Eternal. Whosoever loves his Life, Job. 12.
 Faith our Blessed Lord, shall lose it, and
 whosoever hates it in this World, shall
 gain it in Eternity.

O my God, we do not then love
 our Life as we ought, when we ad-
 here too close it, since this adherence
 to our Temporal Life proceeding
 from an inordinate love of our selves,
 puts us in danger to lose that which
 is Eternal. Since also thou thy self
 assurest us, that *whosoever comes to* Luke 14.
thee, and hateth not his own life, cannot
be thy Disciple; grant me such a holy
 hatred of this mortal Life, as may
 cause me continually to aspire and
 tend to that which is Eternal;
 where to live with thee, World with-
 out end.

II. Ponder the truth of that of the
 Royal Prophet, *Precious in the sight of* Psal. 151.
our Lord is the death of his Saints; and
 withal consider that if we will die
 the death of Saints, we must live
 their Life, keeping always our affe-
 ctions alienated from Creatures, as
 if we were to die every moment;
 since there is no moment wherein
 we may not be surprized by Death,
 and wherein we ought not to be pre-
 pared to receive it, if we will not

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hazard our Salvation. We ought to conquer the natural fear we have of it, by Faith, and by a confidence we should have, that Jesus Christ, who keeps the Keys of Life and Death, and who loves us infinitely more than we love our selves; will send it us in such a time and manner, as in his divine Providence he has foreseen to be most convenient for us. Has he not created us for Life Eternal? Do we not believe that Life to be more happy than this which is mortal? If we live not in this Belief, we have no faith, and consequently no Hope, since we cannot arrive at this happy Life which he has promised us, but by the way of Death. But what Charity can that interess'd Soul have, which loves her own Life more than the Will of God; and whose fear of dying exceeds her desire of seeing and uniting her self to him? *Perfect Charity* (saith the holy Evangelist,) *drives forth Fear*. And if we ought to testifie our love to God by our hatred of Sin, where is the hatred we bear it? Since knowing that we cannot live without daily relapsing into it, we have nevertheless an extream apprehension of death?

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death; O if we truly loved God, with what joy would we embrace death, to the end we might be in a State never more to offend his infinite goodness, since the least sin, as the Doctors say, is more to be dreaded than death it self.

III. Reflect whether it were possible, if God should leave the time, hour, and manner of our death to our choice, that we could make a better than he himself, who ordains it by his infinite wisdom, power, and goodness; and who having made us for himself, and redeemed us with his Blood, desires nothing so much as to save us, and conduct us to our last end? Since our Faith teacheth us this truth, why do we not entirely abandon the care of our Life and Death to him! What can be more advantageous to us in Heaven, in Earth, in Life; and in Death, than to do his most just and holy Will? And since we must necessarily undergo the orders of his divine Will, were it not better to do it meritoriously by an humble submission, and filial confidence in his divine goodness, than like the Devils, be forced to execute them, and by our

resistance, to render our undergoing of Death more worthy of punishment than reward?

If the fear of our sins cause us to apprehend Death, and desire prolongation of Life, to the end to do Penance for them, what Penance can be more efficacious and acceptable to God, than our perfect conformity to his holy Will, and our entire submission to the Sentence of our Death, thereby to render him the obedience due from a Creature to his Creator, and to testifie to him that we prefer the honor of pleasing him before our own Life? If the merit of our Acts bear proportion with the difficulty we find in their execution, what can be more difficult than to renounce our Life? And what better Penance can we perform, than to give it with a good heart to God; since in making him this present, we not only give him all we are able to give, but also all which is most dear and precious to us; *No man hath greater Charity than he who lays down his Life*, saith our divine Saviour, and if a God would vouchsafe to die so painful and grievous a death for us, and lose his life upon a Cross for our Salvation, shall

John 15.

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shall we dare to refuse him ours? Shall we esteem our Life more precious, or more necessary than his? O my Soul, if we loved God, if we had a true sense and acknowledgment of this Sovereign Benefit, would we not desire to have a thousand lives to give him! O my God, since I am nothing but by thee, I will be nothing but for thee; and so as I be what thou desirest I should be, it imports me very little whether I live or die.

Affections and Resolutions. Since that upon the moment of my death, depends my eternal Salvation; grant me grace, O my God, to keep my self prepared for this last hour by true hatred of sin, by a perfect contempt of the World with its vain Honors, Pleasures and Riches, and by a perfect abnegation of my self; suffer me not to sleep in the forgetfulness of death, least the Lamp of Charity being extinguish'd, and the Oyl of good Works spent; thou surprise me in this State, and pronounce against me, as heretofore against those foolish Virgins, that dreadful word, *I know you not.* But keeping my self always in expectation of thy coming, grant that I may merit to enter with

Mat. 25.

thee to that eternal Marriage, where thou hast prepared such Joys for those that love thee, *as neither eye hath*
 1 Cor. 2. *seen, nor ear hath heard, nor the heart of Man comprehended.* Give me, O Lord, the light of thy holy Spirit, to the end I suffer not my self to be deceived and seduced by my Senses, in mistaking Falshood for Truth, nor esteem the things of this mortal Life, good or evil, but in as much only as they advance me towards my last end, or divert me from it.

Let us conclude this Meditation with this truth, That if we will die the death of the just, we must live their life also; since the true means to obtain a good death, is to lead a good life. And as there is nothing more precious, nothing more to be desired than a good death; so there is nothing more miserable, nothing more to be dreaded than an ill one. In a business of so high importance, the most secure way, is to live every day as though we were to die before it expire, always keeping your affections so disingaged from earthly Things, as if we were really at the point of death, where all that is not God, will appear but Smoak and Vanity.

A

A Most Profitable

EXERCISE

T O

Prepare our selves
for Death.

First Part.

*Upon the moment of Death depends
Eternity.*

THE day we make this Exercise,
as soon as we awake, we are to
enter into the thoughts of Death, and
consider it as the last of our Life.

Preparation.

WE are to imagin our selves
sick in our Bed, even to extre-
mity, and that our good Angel comes
by Gods command, to declare to us

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the irrevocable sentence of our death, saying as *Isaiah* said to *Ezekias*, Put
 Isa. 38. thy Affairs in order, for thou shalt die.

Prostrate at the foot of the Crucifix, or before the B. Sacrament, let us implore from the bottom of our heart, grace and light from the Holy Ghost, the assistance of the Blessed Virgin, and of the Saints our Patrons, and our good Angel; and then make the following Acts.

An Act of Resignation.

Psal. 56.

MY Heart is ready, O God, my Heart is ready; not my Will, but thine be done in me, upon me, and by me, now and in all Eternity. O God, eternal, immense, and infinite, who art abundantly sufficient to thyself, and hast no need of thy Creatures; what matter is it whether I live or die, so as I accomplish thy holy Will, in which only my true Life consists? Let not then my Will be done, but thine, O my God.

Confession of our own nothing.

TO the end, to acknowledge the dependance I have upon thee,
 my

my Sovereign Creator; and openly to confess before Heaven and Earth, that thou art only, *He who is*; and Exod. 3. that I am that vile Creature, *who is not*; I embrace with all humble submission, the destruction of this my corruptible Being, and am content, that by death it return to the nothing from whence thou hast taken it.

Restitution of our Being, to God.

O My Sovereign Creator, I desire to restore thee the Being which thou hast given me; and to this effect, I accept Death in such a manner as may most please and glorify thee. Dispose then of thy Creature, and destroy this Body of sin, in punishment of the offences it has committed against thy divine Majesty. Let this Earth return to Earth, but let my Spirit, which is created after thy image and likeness, return to thee.

Acknowledgment of the Sovereign Dominion of God.

O My God, although I must die by necessity, yet I desire by submission to render my death voluntar-

ry, and am glad, that in punishment of the ill use I have made of the Free-will thou hast given me, it shall put me into a State, wherein I shall be no more able to resist that Sovereign Dominion, which thou, as lawful Lord of all Creatures, hast over me.

Acceptation of Death in Punishment of our Sins.

SINCE Death, O my God, is the punishment thou hast ordained for sin; with an humble Heart, and intire submission to thy most just Decree, and a Spirit of Penance, I accept it; together with all the Pains, Humiliations, and Privations, which accompany it, in satisfaction for all those offences which I have committed against thy awful Majesty.

Oblation of our Life to God.

RECEIVE, O my Saviour, the Oblation I make of my Body and Life, which I offer and immolate to thy divine Majesty, as a Sacrifice and Burnt-offering; unite it to that which thou hast offered upon the Cross for me, and consume it with the fire of thy divine love.

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Desire to render to Jesus death for death.

O My divine Jesu, since that the love of me has caused thee to die upon the Cross for my Salvation; is it not reasonable, that for the love of thee, I should accept death with a good heart, to the end to recompence as far as I am able, that which thou hast suffered for me? O why have I not a thousand Lives, that to this end I might lay them down all, and thereby testifie that thou art my God?

Spiritual Confession.

HUMbling our selves profoundly at the Feet of Jesus Christ, as if he were present in his holy Humanity, we ought to accuse our selves to him of all our Sins, taking a short review of them, but especially of those which are most notable; in consequence whereof, we may excite our Soul to a lively and loving Repentance for them.

An Act of Contrition.

O My God, prostrate before thy Sovereign Majesty, I most humbly

bly crave Pardon, as well for all my Contempts and Abuses of thy Holy Graces, as for the Sins I have committed since the very day of my Birth, in thought, word and deed: I retract and disavow them; yea, from the bottom of my Heart I renounce them, and wish I had never committed them, not in regard of the Pains which they merit, but because I have offended thy infinite goodness, which deserves to be infinitely lov'd and serv'd by all Creatures. O that my Heart were capable of an infinite Grief wherewith to expiate them! But to supply what is wanting in me, O my God, accept that which my Saviour has suffer'd in the Garden of Olives, and upon the Cross, for the Sins of the whole World, and particularly for mine. Accept also to this end, the Grief and Contrition of all the Saints. Cleanse me from my secret Sins, and pardon me those which I have committed in others. O my Lord, despise not an humble and contrite Heart, which expects pardon of thy mercy alone. Thou hast said, that whensoever a Sinner shall truly grieve for his sin, thou wilt no more remember his Iniquities. And if it

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Be thy pleasure to prolong my Life, I make a firm purpose, by thy grace, to amend my faults, especially such and such, and will endeavour to satisfy for what is past.

Having made this Act, we may receive the Absolution which Jesus Christ the Sovereign Priest gives us, by applying to our selves his divine Merits; after which let us contemplate him, saying to us, as he did to S. Mary Magdalen, *Thy Sins are forgiven* Luk. 7. *thee, go in Peace.* Say the Psalm, *Miserere mei Deus, &c. Have mercy on me, O God, &c.* Pag. 42. in the Spirit of true Penance.

Aspirations to the three divine Persons.

O Eternal Father, since thou hast so lov'd the World, as to give us thine only Son, ought not I to hope for Salvation from thy Mercy? Thou hast not given him to condemn us, but to save us, and to this Joan. 3. end hast thou imposed upon him the most holy Name of Jesus.

O divine Jesu, be to me a Jesus. Mat. 9. Remember what thou hast said, that thou camest not for the just, but for sinners. O my God, thou desirest not

not the death of a sinner, but that he should be converted and live. Convert me then to thee, that I may live eternally.

Come, O divine Spirit, repose in my Soul with thy seven Gifts, to the end to purifie, quicken, and sanctifie it. Consume with the fire of thy holy love, all earthly Inclinations yet remaining in it, and strengthen it in the last passage against all the temptations of its Enemies.

An Act of Faith.

I Protest, O my God, before Heaven and Earth, that I will die in the Faith and Union of the holy Catholic, Apostolick, and Roman Church. I firmly believe what she believes and teaches, because thou, O God, who art the eternal truth, hast said and revealed it.

Thou art that infinit Goodness and Sanctity which cannot deceive, that infinit Wisdom which cannot err. From henceforth I renounce all temptations, which the Enemy may suggest to me in the last moments of my life, contrary to this my protestation; and I render thee thanks

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Poor Man's Devotion.

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from the bottom of my heart, for the immense favor thou hast done me, in placing me amongst the Children of thy holy Church.

Recite here the Apostles Creed, and make reflection upon every Article of it, protest to believe them all.

An Act of Hope.

O My God, although for the multitude, and enormity of my sins, I most justly deserve Hell; nevertheless confiding intirely in the merits of my Saviour Jesus Christ, and in the greatness of thy mercy, which can pardon more than I can offend, I will hope for remission of all my transgressions, and grace to persevere in thy holy love, to which I especially consecrate the last moment of my Life.

An Act of Charity.

O My God, when shall the time come that my Soul being separated from this mortal Body, and from all Creatures, it shall be perfectly united to thee, to love thee with that pure and invariable love; where

Pfal. 72.

wherewith the Saints in Heaven love thee? *What is there worth my desiring in Heaven, or in Earth, beside thee, the God of my Heart, my God and my eternal Portion! I esteem all things as dung and filthiness, to gain Jesus Christ.*

Phil. 3.

An Act of Charity towards our Neighbour.

O My Lord, I beg Grace and Salvation for all the Creatures whom thou hast redeem'd with thy most precious Blood, especially for the Children of thy holy Church; and more particularly for those who have any ways offended me. I pardon them, O my God, from the bottom of my Heart, as I desire thou shouldst pardon me.

Desire to receive Jesus Christ

O My God, my Creator, and my Redeemer, my beginning and my end, my only Satiety and Beatitude; I ardently desire to receive thee, to the end to unite my self to thee. Come then into my Soul, sanctifie and replenish all her Faculties; come into my Body, and possess all its Affections, to the end that every moment

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ment of the remainder of my Life,
may be intirely consecrated to thy
love.

*A Spiritual Communion, by way of
Viaticum.*

LET us imagin our good Angel
invites us to eat of this Bread of
Life, and speaks to us, as one hereto-
fore to the Prophet *Elias*, saying, *Rise* ^{3 Kings}
and Eat, for thou hast yet a great way to ^{19.}
go.

We may represent to our selves
Jesus Christ, accompanied by the
B. Virgin, our good Angel, and ho-
ly Patrons, entring into our Cham-
ber, to the end to Administer to us
with his own divine Hands his most
sacred Body, as he did heretofore to
his Apostles at the last Supper, and
saying to us, *Take and Eat, this is my* ^{1 Cor. 11.}
Body, which shall be delivered to death,
to the end to give you Life.

Having Adored him with all our heart,
we may say to him these words,

O my God, since thou hast said,
That he who Eats thee shall live Eternal- Jo. 6.
ly; grant me this grace, that by receiv-
ing thy holy Body, I may never more
live,

- live, but in thee, by thee, and for thee; and that when I shall leave this mortal Life, I may by the force and vertue of this divine Bread, attain to an union and sight of thy divine Majesty in Heaven. *O whence comes this happiness to me, that my God should vouchsafe to visit me! O Lord I am not worthy that thou shouldst come in to my Soul, but say only the word, and I shall be healed.*
- Luke 1. *vine Majesty in Heaven. O whence comes this happiness to me, that my God should vouchsafe to visit me! O Lord I am not worthy that thou shouldst come in to my Soul, but say only the word, and I shall be healed.*
- Mat. 8. *vine Majesty in Heaven. O whence comes this happiness to me, that my God should vouchsafe to visit me! O Lord I am not worthy that thou shouldst come in to my Soul, but say only the word, and I shall be healed.*

- Having receiv'd him, we must discourse lovingly with him, calling before him all our Senses and Faculties, to the end to swear Fidelity to him; we must renew all our Vows and Promises to him. and conjure him never to forsake us, saying with the Disciples, who were going to *Emaus, Stay with us, O Lord, for it is late, the evening of our life is come.*
- Luke 24. *to Emaus, Stay with us, O Lord, for it is late, the evening of our life is come.*
- Luke 2. *And with St. Simeon, O Lord, let not my Soul depart in peace, since she hath seen thy Salvation. And with David, Although I walk in the midst of the shadow of death, I will fear no evil, because thou art with me. O God put thy self as a divine Seal upon my Heart, to the end that no earthly thing may find entrance there.*
- Pfal. 22. *Although I walk in the midst of the shadow of death, I will fear no evil, because thou art with me. O God put thy self as a divine Seal upon my Heart, to the end that no earthly thing may find entrance there.*

Here let us unite our Communion to

that which our Saviour made before his death, and to all other which the B. Virgin, and all the Saints have made; to all those also which shall be made, even to the end of the World, thereby to supply the defects we have committed in receiving this divine Sacrament.

Let us render thanks, as well for the grace of Communion, as for all others which God hath so liberally bestowed upon us, inviting all Creatures to bless, praise, and magnify him with us, by the Psalm, *Laudate Dominum de Cælis, &c. Praise ye our Lord from the Heavens, &c. Pag. 202,* or the Canticle, *Benedicite omnia opera, &c. All the works of our Lord, bless ye our Lord, pag. 197.*

Second Part.

Spiritual Extream-Union.

WE may represent to our selves Jesus Christ entring into our Chamber, accompanied as before in the Article of Communion, bringing with him the holy Oyl composed of his precious Blood, to the end to apply

ply to us these sacred Unctions with his own divine hands; and in receiving them, we may make these Acts of Contrition for our sins committed by each of our Senses.

At the Unction of the Eyes.

O Jesu, my Saviour and my God I most humbly beg pardon for all my sins committed by so many inordinate looks and tears unprofitably shed; for the expiation of which vouchsafe to apply to me the merit of those amorous looks, which from the Cross thou wert pleased to cast upon those who crucified thee, and of the Tears thou hast shed for my Salvation.

At the Ears.

Pardon me also the sins I have committed in hearing with Pleasure so many evil Discourses; and in satisfaction for them, vouchsafe to apply to me the merit of that Patience and Humility, wherewith thou wert pleased to hear all the Blasphemies, Injuries and Calumnies which have been uttered against thee.

At the Nostrils.

Also most humbly crave pardon,
O my God, for the excessive Plea-
sure I have sought, and taken in Per-
fumes and sweet Odours, and for my
too much niceness and impatience
in ill ones, which I have so sensually
avoided. To satisfy for this, vouch-
safe to apply to me the merit of those
ill Odours which thou didst daign to
smell in the Stable, and upon Mount
Calvary.

At the Mouth.

O My Saviour Jesus Christ, par-
don me the infinit number of
sins, which I have committed both
in Words, and in the excess of Eat-
ing and Drinking; expiate them, O
my God, by applying to me the me-
rit of thy divine Prayers, Preaching,
and holy Fastings.

At the Hands.

Pardon me, my divine Jesu, so
many evil and unprofitable Acti-
ons which I have done, and all the
pleasure and delight I have sought to
satisfie

satisfie my Sense of Feeling ; and to
 this end apply to me the merit of
 those holy Actions and divine Mira-
 cles which thou hast wrought with
 those sacred Hands, which were nail-
 ed to the hard Wood of the Cross.

At the Feet.

O My God, from the bottom of
 my Heart, I beseech thee to puri-
 fy all the steps I have employed ei-
 ther unprofitably, or with evil inten-
 tions; apply to me in satisfaction for
 these faults, the merit of those sacred
 Steps which thou hast trodden with
 so much weariness, especially in car-
 rying thy Cross.

*After Extreame-Unction, we may make
 these following Acts in a Spirit of Pe-
 nance.*

Acts of Penance.

1. **O** My God, to the end to satisfie
 thy divine Justice, as far as I
 am able, and with my whole Being,
 to make reparation for my faults, I
 accept Death with all my heart, and
 rejoyce that my Soul shall be sepa-
 rated from my Body, in punishment

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of the sins I have committed, in pre-
erring my corrupt Inclinations be-
fore thy holy Will.

2. That this Body in punishment
for its pride and ambition, shall be
hidden in the Earth, and trodden un-
der Foot.

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3. That in satisfaction for the in-
ordinate love I have born it, and the
excessive care I have had to give it
ease and pleasure, it shall return to
corruption, and become the nourish-
ment of Worms.

4. For the inordinate affection I
have born to Creatures, and the abuse
I have made of them, I am glad to
be deprived, and separated from
them.

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5. For my forgetfulness of thee,
O my God, during my life, I accept
that which will be had of me, after
my death.

6. For having used all my Senses
to offend thee, I accept, and offer thee
the privation I must now suffer of
the use of them.

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7. And in punishment for all the
vain complacence I have had for
Creatures, I submit my self by death
to be the object of their hatred and
horror.

The

The approach of Death.

LET us hear our good Angel saying to us, as to the Virgins in the Gospel, *Behold, the Bridegroom is coming, go forth to meet him.*

Preparing our selves for his coming, with the burning Lamp of Charity in our hands, we may say with David.

Psal. 121. *I was glad when it was said to me, we will go into the house of our Lord.*

Psal. 83. *O my Lord God of hosts, how amiable are thy Tabernacles! my Soul longs after them.*

Psal. 41. *My Soul thirsts after the Fountain of life, when shall I come and appear before thy face?*

Ibid. *As the thirsty Heart longs after the fountains of water; so, O my God, my Soul longs after thee.*

O how ardent is my desire to be delivered from this Body, to the end to be with Jesus Christ!

Union to Jesus Christ dying.

O My divine Jesu, grant that my Pains may be united to thine, that my Agony and Death may be sanctifi'd

sanctified by thine, and that I may partake of those holy Dispositions, in which thy sacred Soul was at the last moment of thy life, to which with my whole Heart, I unite myself to supply those that are wanting in me. I abandon myself to thee, to the end to suffer for thy Love the Pains of Death, even as great and as long as thou shalt please; and disavow all the Imperfections, which the violence of my Sickness may cause me to commit.

Recourse to the B. Virgin and the Saints.

O Holy Virgin, Mother of my Lord and Saviour, refuge of sinners, be now my Advocate, employ thy Power for me to the most holy Trinity. O Mary, Mother of Grace, Mother of Mercy, receive me at the hour of my Death, and defend me from the Enemy. Shew thyself to be a Mother, and obtain, that he who for my Salvation, would vouchsafe to be thy Son, and be born of thee, may also receive me by thee.

O all ye Saints and Blessed Spirits, intercede now for my Soul, and assist me in this Extremity, to the end I

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may

may obtain Victory over my Enemies. Great S. *Joseph*, and my holy Patrons and Protectors assist me. Blessed S. *Michael*, fight for me. O glorious Angel, my dear Guardian defend me from the ambushes of my Enemies, and forsake me not in this last passage.

Addressing our selves to God, we may say

Psal. 142.

ETernal Father, look upon me in the Face of thy dear Son Jesus Christ, who has spilt his Blood for my Salvation. Have pity on me, according to thy great mercy, and pardon my sins for the glory of thy Name. O my God, enter not into judgment with thy Servant, for in thy sight no Man living can be justified. O my divine Jesu, interpose thy Cross and Passion betwixt thy Judgment and my Soul. My God, my Lot is in thy Hands, save me, O my Lord; I have hoped in thee, let me not be confounded for ever.

An Act of Adoration to the most holy Trinity.

O Most holy and undivided Trinity, I adore thee with reverence, who

whole heart ; and now, and for all Eternity, unite my self to all those Adorations and Praises, which the most holy humanity of my Saviour Jesus Christ, his most glorious Mother, and all the Saints, and blessed Spirits render thee, and shall render thee eternally in Heaven. I offer thee all the Sacrifices of his most sacred Humanity which are already offered, and which shall be offered even to the day of Judgment, upon all the Altars in the World, in satisfaction for my Sins, and in gratitude for all thy divine Benefits.

Those who make use of the Recommendation of the Soul, may remember to make this conclusion after it. And then may be said, Subvenite Sancti.

Conclusion of this Exercise.

An Act of entire Resignation, or abandoning our selves to God.

O My God, I abandon my Soul entirely and without reservation to thy divine Judgments, I submit my self to them with the whole power of my Heart ; I adore and reverence them, now and in all Eternity, as most just and equitable.

A little Manual of the

Spiritual Expiration.

*Holding the Crucifix in our hand, we
may say these Words.*

MY God, my Creator, and my Redeemer, behold, I come to thee, because thou callest me, receive me into the Bosom of thy Mercy.

And kissing with tender Affection the Wounds of the Crucifix, we may at each of them pronounce the holy names of *Jesus* and *Mary*; and then having repeated these last words of our Saviour, *Into thy hands, O Lord, I commend my Spirit*; we may expire in the sacred wound of the Side of sweet *Jesus*, and choosing that for our Tomb, we may hide our selves in his divine Heart. Then after a little recollection, we may say the Prayers which are to be rehearsed after death.

Subvenite.

SUCCOR speedily, O ye Saints of God, &c.

The rest of these Prayers are placed at the end of the recommendation of the Soul.

After this Exercise, we ought to consider our selves as dead to the World and our selves. In consequence whereof, we ought often to say with S. Paul, *I live, now no more I, but Jesus Christ lives in me. My life is hidden with Jesus Christ in God.*

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Which ought to begin with the little Litanies; and the following Prayers are to be said during the Agony.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Holy Mary, Pray for him.

All ye holy Angels and Archangels,

Pray ye for him.

Holy Abel, Pray for him.

All ye Quires of the Just, Pray ye for him.

Holy Abraham,

S. John Baptist,

S. Peter,

S. Paul,

S. Andrew,

S. John,

All ye holy Apostles and Evange-

lists,

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lists, Pray ye for him.

All ye holy Disciples of our Lord,

Pray ye for him.

All ye holy Innocents, Pray ye
for him.

S. Stephen, Pray for him.

S. Laurence, Pray for him.

All ye holy Martyrs, Pray ye
for him.

S. Sylvester, } Pray for him.

S. Gregory, }

S. Augustin, }

All ye holy Bishops and Confessors,
Pray ye for him.

S. Bennet, Pray for him.

S. Francis, Pray for him.

All ye holy Monks and Heremits,
Pray ye for him.

S. Mary Magdalen, Pray for him.

S. Lucy, Pray for him.

All ye holy Virgins and Widows,
Pray ye for him.

All ye Saints of God, Intercede
for him.

O Lord be favourable to him. Spare
him, O Lord.

O Lord be gracious to him. Deli-
ver him, O Lord.

From thy Wrath. O Lord, deliver
him.

From the danger of Death. O Lord,
deliver him. From

From the Pains of Hell. O Lord
deliver him.

From the Power of the Devil. O
Lord deliver him.

By thy holy Nativity. O Lord de-
liver him.

By thy Cross and Passion. O Lord
deliver him.

By thy Death and Burial. O Lord
deliver him.

By thy glorious Resurrection. O
Lord deliver him.

By thy Admirable Ascension. O
Lord deliver him.

By the grace of the Holy Ghost,
our Sovereign Comforter. O Lord
deliver him.

In the day of Judgment. O Lord
deliver him.

O Lord, we miserable Sinners, Pray
thee to hear us.

That thou may'st spare him. O Lord
hear us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

The Prayers.

Proficiscere anima Christiana.

Go forth of this World, O Chri-
stian Soul, in the name of the
Father

Father Almighty, who created thee; in the name of his Son Jesus Christ, who redeemed thee; in the name of the Holy Ghost, who infus'd himself into thee; in the name of the holy Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Patriarchs and Prophets; in the name of the holy Apostles and Evangelists; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins, and of all God's Saints; let thy Dwelling be this day in Peace, and thy Habitation in holy Sion, by the Merits of our Lord Jesus Christ.

Deus misericors, Deus clemens.

O God of Mercy and Clemency, who according to the Multitude of thy mercies, forgettest the sins of such as are Penitent, and by pardon abolishest the guilt of their past Crimes; look graciously upon thy Servant N. who with a sincere confession of his Heart, implores remission of all his sins, and mercifully hear him. Repair him; O most indul-

dulgent Father, whatsoever is corrupted by earthly Frailties, or ruin'd by the Malice of the Devil; and unite this Member of thy Redemption to the Body of thy Church. Let his Sighs, O Lord, move thee to pity; let his Tears incite thee to compassion; and receive him into the favour of thy Reconciliation, who confides in nothing but thy pure Mercy; through Jesus Christ our Lord. Amen.

Commendo Te.

I Commend thee, dear Brother, to God Almighty, and remit thee in to the hands of him, whose Creature thou art, to the end, that when by Death thou shalt have paid the debt of Human Nature, thou may'st return to thy Creator, who formed thee of the Slime of the Earth. Let the bright Quires of Angels come forth to receive thee; let the majestic Senate of the Apostles meet thee; let the triumphant host of Martyrs accompany thee; let the glorious Assembly of bright Confessors encompass thee; let the shining Troop of rejoicing Virgins congratulate thee; let the Embraces of a happy

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Repose,

Repose, transport thee into the Bosom of the Patriarchs; let the countenance of Jesus Christ appear sweet and gracious to thee, and ordain thee place amongst those who never cease to serve him. May'st thou never know the horror of Hell, the anguish of its Flames, nor the cruelty of its eternal Torments; let not wicked Satan, with his hideous Band, presume to touch thee; let him tremble to see thee arrive in company of the blessed Angels; and let him fly into the dreadful confusion of eternal darkness; let God arise, and let his Enemies be scatter'd; let those who hate him fly before him; let them vanish like smoke; and as Wax melts before the Fire, so let Sinners perish before the Face of God, and let the just feast and rejoice in his sight; let then all the infernal Legions blush and be confounded, and let not the Ministers of Satan dare to hinder thy Passages, let Christ, who was Crucified for thee, deliver thee from torments; let Christ, who vouchsafed to die for thee, save thee from eternal Death; let Christ, the Son of the living God, place thee in the flourishing Pleasures of his Paradise; and let

let that true Pastor acknowledge thee for one of his Flock; and having absolved thee from all thy Sins, let him set thee at his Right Hand, amongst his Elect. May'st thou see thy Redeemer face to face; and being always present before him, let thy happy Eyes behold the manifest truth; and having finally receiv'd thy place amongst the Troops of the blessed Spirits, may'st thou enjoy the sweetness of Divine Contemplation, World without end. *Amen.*

Suscipe Domine.

O Lord, receive thy Servant into that happy place where he hopes for Salvation from thy Mercy. *Amen.*

O Lord deliver the Soul of thy Servant from all the dangers of Hell, from the snares of Torments, and all Pains and Sufferings. *Amen,*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd *Enoch* and *Elias*, from the ordinary death of Men. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd *Noah* from the Flood. *Amen.*

O Lord deliver the Soul of thy Servant

vant, as thou hast delivered *Abraham* from the *Chaldeans*. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast delivered holy *Job* from his Sufferings. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast delivered *Isaac* from being Immolated by the hand of his Father *Abraham*. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd *Lot* from *Sodom*, and from the Flames which burnt it. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd *Moses* from the hand of *Pharaoh*, King of *Egypt*. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd *Daniel* from the Den of Lions. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd the three Children from the fiery Furnace, and from the hand of the wicked King. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast delivered *Susanna* from the false Accusations of the Elders. *Amen.*

O Lord deliver the Soul of thy Servant, as thou hast deliver'd *David* from

from the hands of King *Saul* and *Go-*
Has. Amen.

O Lord deliver the Soul of thy
Servant, as thou has delivered *S. Pe-*
ter and *S. Paul* out of Prison. *Amen.*

And as thou hast delivered the
most holy Virgin and Martyr *S. Tecla*
from three cruel Torments, so vouch-
safe to deliver the Soul of this thy
Servant, and make him rejoice with
thee, in the eternal Possession of
Heavenly Riches. *Amen.*

Commendamus Tibi.

WE commend to thee, O Lord,
the Soul of thy Servant *N.*
and beseech thee, O Lord Jesus Christ,
Saviour of the World, that as thou
hast vouchsafed most mercifully to
descend from Heaven for it, so thou
wilt not refuse to place it in the Bo-
som of the Patriarchs. Acknowledge,
O Lord, thy Creature, who was not
Created by any strange Gods, but by
thee, the only true and living God.
For as there is no God like thee, so
there are no Works like thine, O
Lord; make his Soul rejoice in thy
Presence; and remember not his old
Sins and Excesses, which the heat or
fury of his inordinate Desires, have
caused him to commit; for although
he

he hath transgressed, yet he hath not denied the Father, Son, and Holy Ghost, but believ'd and retain'd a zeal for thy Glory, and fathfully ador'd thee, the God and Creator of all things.

Delicta Inventuris.

Remember not, O Lord, we beseech thee, the offences of his Youth, and his Ignorances ; but according to thy great mercy, be mindful of him in the brightness of thy Glory ; open Heaven to him, and let the Angels rejoice at his entrance. O Lord, receive thy Servant into thy Kingdom. Let S. *Michal* the Archangel, who has merited to be Prince of the heavenly Host, receive him ; let the Angels of God come forth to meet him, and conduct him to the holy City of the heavenly Hierusalem ; let the B. Apostle S. *Peter*, to whom thou hast committed the Keys of the Kingdom of Heaven, admit him ; let S. *Paul* the Apostle, who was found worthy to be a Vessel of Election, assist him ; let S. *John* the chaste and beloved Apostle of Jesus Christ, to whom the Secrets of Heaven were reveal'd, intercede for him ; let all the Apostles, to whom God has given a power of Binding and Loosing, pray for him ;
let

let all God's Saints and Elect, who have suffer'd torments in this World for the name of Christ, intercede for him ; to the end, that being freed from the Bonds of the Flesh, he may arrive at the glory of the Heavenly Kingdom, by the merits of the same Jesus Christ our Lord, who with the Father and the Holy Ghost, lives and reigns for ever and ever. *Amen.*

If the Soul continue in her Agony, the 117 Psalm, Confitemini, hereafter set down, may be rehearsed, and also the 118 Psalm, Beati immaculati, which is omitted here because of its length.

The Soul going out of the Body, the Sub-venite is to be recited.

SUCCOR speedily, O Saints of God, hasten ye Angels of our Lord, receive his Soul, and offer it up in the sight of the most high. Jesus Christ who has call'd thee, receive thee ; and let the Angels carry thee into Abraham's Bosom.

Eternal rest give to her, O Lord. And let perpetual light shine upon her.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, &c.

From

From the Gate of Hell.

○ Lord deliver his Soul.

Let her rest in Peace. *Amen.*

○ Lord hear my Prayer.

And let my Cry come to thee.

Let us Pray.

WE commend to thee, O Lord, the Soul of thy Servant N. that being dead to the World, he may live to thee, and those Sins which through frailty of Humane Conversation he has committed, let them be pardon'd by the Infinite Goodness and Mercy, and by the Merits of our Lord Jesus Christ. *Amen.*

Confitemini, Psalm 117.

Confess ye to our Lord, for he is good: for his Mercy endures for ever.

Let *Israel* now say, that he is good; for his Mercy endures for ever.

Let those who fear our Lord now say; that his Mercy endures for ever.

In my tribulation I call'd upon our Lord, and our Lord heard me at large.

Our Lord is my helper; I will not fear what Man can do to me.

Our Lord is my Protector; therefore will I despise my Enemies.

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It is better to trust in our Lord
than to trust in Men.

It is better to hope in our Lord,
than to hope in Princes.

All Nations compassed me about,
but in the Name of our Lord I have
taken Vengeance upon them.

They have girt, and environ'd me
round, but in the Name of our Lord
I have taken Vengeance upon them.

They have surrounded me like
Bees ; but in the Name of our Lord,
I have taken Vengeance upon them.

They pusht and thrust me so as I
stagger'd and had almost fallen ; but
our Lord sustain'd me : Our Lord is
my Force, and my Prayer : and he is
become my Salvation.

The voice of Joy and Health, in
the Tabernacles of the Just.

The Right Hand of our Lord has
wrought mighty things ; the Right
Hand of our Lord hath exalted me :
the Right Hand of our Lord has
shew'd strength.

I will not deny, but live and de-
clare the works of our Lord.

Our Lord by correction hath cha-
stised me : But he has not given me
over to Death.

Open me the Gates of Righteous-
ness,

ness, that entering into them, I may bless our Lord ; this is the gate of our Lord ; the Just shall enter into it.

I will praise thee, because thou hast heard me ; and art become my Salvation.

The Stone which the Builders rejected : the same is become the head of the corner.

This our Lord hath done ; and it is admirable in our Eyes.

This is the day which the Lord has made ; let us rejoice, and be glad in it.

O Lord save me, O Lord prosper me : Blessed is he who comes in the name of our Lord.

We have wish'd you happiness, who are of the house of our Lord ? God is our Lord, he has shin'd upon us.

Ordain a Festival day in triumph, let it extend even to the horns of the Altar.

Thou art my God and I will bless thee : Thou art my God, and I will exalt thee.

I will praise thee because thou hast heard me, and art become my Salvation.

Confess ye to our Lord, for he is good : for his mercy endures for ever.

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An Abridgment of the Exercise of Preparation to Death, which may be used every Day.

1. **M**Y Heart is ready, O God, my heart is ready; not my will, but thine be done. O Lord, I resign my self entirely to receive Death, at the time, and in the manner, it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy Sovereign Goodness, and repent me of them from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholick Church believes and teaches, and by thy Grace will die in this Belief.

4. I hope to possess eternal Life, by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I will love thee as my Sovereign good, above all things, yea, even to a contempt of all things: I will love my Neighbour as my self, and pardon him with all my heart.

6. O my divine Jesu, how ardent is my desire to receive thy sacred Body! and to the end to communicate spiritually, I unite my self to all
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the Communions which shall be made in thy holy Church, even to the end of the Word, especially, at the hour of my Death.

7. Grant me Grace, O my divine Saviour, to expiate all the Sins I have committed by my Senses, in applying to my self thy Blessed Merits, the holy Unction of thy precious Blood.

8. Holy Virgin, Mother of my God, defend me from my Enemies, and present me to thy divine Son.

9. Glorious S. *Michael*, my Holy Angel-Guardian, my B. Patrons, intercede for me, assist me in this my last dreadful Passage.

10. O my God, I renounce all temptations of the Enemy, and generally whatsoever may displease thee. I adore and accept thy divine Judgments upon my Soul; and most intirely abandon my self to them, as most just and equitable.

O Jesu, my divine Jesu, be to me Jesus. O my God, hiding my self with an humble confidence in thy lovely Wounds, I render my Soul into thy divine Hands; receive it into the Bosom of thy Mercy. *Amen.*

THE

THE
JESUS
PSALTER.

THere are two manner of Psalters, or Spiritual Song-Books. The first is *David's* Psalter, containing a hundred and fifty Psalms. The other is the *Jesus* Psalter, or the Invocation of *Jesus*, containing fifteen principal Petitions, which being ten times repeated, make a hundred and fifty; which frequent repetition of this sacred Name, must needs be full of Benedictions, thus used in whatsoever we ask: Our divine Saviour himself exhorting us to make our demands in his Name, who is the only Mediator of our Salvation; *Until now you have asked nothing in my Name; ask and you shall receive, that your joy may be full.* This glorious Name of *Jesus* being called upon with true Devotion and a fervent heart in these following Petitions, the happy Soul may humbly hope to obtain both Grace and Benediction. *All*

All whatsoever you do in word or in work (saith the great Apostle) do all things in the Name of our Lord Jesus Christ, giving thanks to God the Father by him. Coloss. 3. 17.

The Author of these pious Petitions was one *Richard Whitford*, of the Order of *St. Bridgit*; who commonly writes himself, *the Poor wretch of Sion.*

Certain devout and godly Petitions, commonly called the Jesus-Psalter.

IN the name of Jesus let every knee bow; and every Tongue confess that our Lord Jesus Christ is in the Glory of God the Father. Phil. 2. 10.

The First Petition.

Jesu, Jesu, Jesu, } Have mercy
Jesu, Jesu, Jesu, } on me.
Jesu, Jesu, Jesu, }

JESU have mercy on me, and forgive me the great offences which I have done in the sight of thee. Grant me Grace, Jesu, for the love of thee, to despise sin and all worldly vanity. Have mercy on me, dear Jesu, for I am weak; heal me, for to all Vertue I am infirm.

Have mercy on all sinners, Jesu, I be-

befeech thee, turn their Vices into Vertues, and make them true observers of thy Law ; bring them to blifs in everlasting glory. Have mercy also on the Souls in Purgatory, for thy bitter Passion, I beseech thee.

O Holy Trinity, one very God, have mercy on me. *Pater, Ave, &c.*

The Second Petition.

Jesu, Jesu, Jesu, }
Jesu, Jesu, Jesu, } Help me.
Jesu, Jesu, Jesu, }

JESUS help me to overcome all temptations to sin ; and the malice of my Ghostly Enemy. Help me, O Jesu, to spend my time and labor acceptably unto thee, to repress the motions of my Flesh, in Sloth, Gluttony, and Carnality. To render my Heart enamored of Vertue, and inflam'd with desires of thy glorious Presence.

Have mercy on all sinners, &c. *as before, Pater, Ave.*

The Third Petition.

Jesu, Jesu, Jesu, }
Jesu, Jesu, Jesu, } Strengthen me.
Jesu, Jesu, Jesu, }

Jesu strengthen me in Soul and Body, to please thee in executing the Works of Vertues, whereby I may
come

come to thy eternal Joy and-Felicity. Grant me a firm purpose, most merciful Jesu, to amend my Life, and to recompence for all the Years mispent, to thy displeasure, in vain or wicked thoughts, words, or deeds. Make my Heart obedient to thy Will, and ready for thy Love, to perform the Works of Mercy.

Have Mercy on all Sinners, &c. *as before. Ave.*

The Fourth Petition.

Jesu, Jesu, Jesu, }
 Jesu, Jesu, Jesu, } Comfort me.
 Jesu, Jesu, Jesu, }

Jesu, Comfort me, and give me Grace to take Joy and true Felicity only in thee. Grant me Heavenly Thoughts, and Fervor for thy Glory. Ravish my Soul with Heavenly Contemplation of thy glorious Hierusalem, and that I may deserve there everlastingly to dwell with thee. Grant me that I may often call to my remembrance thy infinite Goodness, Gifts, and Mercy shewed to me: and my innumerable Sins, and great Ingratitude to thee. Grant me the Spirit of perfect Penance, Contrition, Confession, and Satisfaction, whereby to obtain thy Grace, and from all filthy Sin to Purge me. Have

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Have mercy on all sinners, &c.
as before. *Pater. Ave.*

The Fifth Petition.

Jesu, Jesu, Jesu, } Make me con-
Jesu, Jesu, Jesu, } stant and stable.
Jesu, Jesu, Jesu, }

JESU make me constant in Faith,
Hope, and Charity, with continu-
ance in true Vertue, and firm resolu-
tion not to offend thee. Grant me,
dear Jesu, perfect patience in tribula-
tion and adversity ; remembering
the bitter death and passion which
thou hast suffered for me. Preserve
me from Pride, Anger, Envy, Cove-
tousness, and from all grievous Sin,
which is contrary to thy Law. Suffer
no false delight by fleshly temptation
or Satan's fraud to blind me.

Have mercy on all Sinners, Jesu
I beseech thee ; turn their Vices into
Vertues, and make them true obser-
vers of thy law, and lovers of thee ;
bring them to Bliss in everlasting
Glory.

Have mercy also on the Souls in
Purgatory, for thy bitter Passion, I
beseech thee, and for thy glorious
Name Jesus, O Blessed Trinity,
One Eternal God, have mercy on
me.

A little Manual of the

Our Lord Jesus Christ humbled himself, made obedient unto death; unto the death of the Cross. Phil. 2. 8. *Pater. Ave. Credo.*

In the name of Jesus, &c.

The Sixth Petition.

Jesu, Jesu, Jesu, } Enlighten me
Jesu, Jesu, Jesu, } with spiritual
Jesu, Jesu, Jesu, } wisdom.

Jesu enlighten me with thy divine Wisdom, to know what may be most acceptable unto thee. Grant me grace, that by no ill example others may be scandalized by me; but that I may help those by good Counsel and Charity who have offended thee. Grant me grace to avoid such sins as by sorrowful repentance, and confession, I have already, by thy grace, resolved never more to return unto. The horrible sentence of endless death; The dreadful judgment of damnation; thy wrath and indignation (merciful Jesu) let never fall upon me. Have mercy on all Sinners, &c. *as before. Pater. Ave.*

The Seventh Petition.

Jesu, Jesu, Jesu, } Grant me grace
Jesu, Jesu, Jesu, } to dread thee.
Jesu, Jesu, Jesu, }

Jesu

Jesu grant me grace to dread thee,
and to avoid all occasions of of-
fending thy heavenly Majesty. Let
the threats of those torments design-
ed to fall upon sinners, and the fear
of losing thy love, and heavenly
glory, keep me always in awe. Let
me not dare to sleep in deadly sin,
but speedily call me to repentance;
least the dreadful Sentence of endless
Perdition, through thy wrath, shall
fall upon me.

Have mercy on all Sinners, &c. *as
before. Pater. Ave.*

The Eighth Petition.

Jesu, Jesu, Jesu, } Grant me grace
Jesu, Jesu, Jesu, } to love thee.
Jesu, Jesu, Jesu, }

JESU, grant me grace truly to love
thee, for thy endless goodness,
and for those gifts which I have re-
ceived, and yet trust to receive of
thee. Lord when I offend, strike
me not with sudden death, I beseech
thee. Let the remembrance of thy
goodness, and great patience, conquer
the malice of all wicked Desires in
me. Draw me, Lord, to thee, by
perfect Love and Charity. Do with
me according to thy mercy, and not
according to my misery; withdraw

thy sword of vengeance, for thy great mercy sake, and pity. Have mercy on all sinners &c. *as before. Pater. Ave.*

The Ninth Petition.

Jesu, Jesu, Jesu, } Grant me grace
Jesu, Jesu, Jesu, } to remember
Jesu, Jesu, Jesu, } my death.

Jesu, grant me grace perfectly to remember the danger of my death; as also the dreadful accompt, which then I must give to thee; that my Soul may depart acceptable unto thy divine Majesty. By the gracious intercession of thy most beloved Mother, and by the assistance of glorious St. Michael, deliver me from the danger of my Ghostly Enemy. O my faithful Angel guardian, I beseech thee then to help me. Remember then, dear Jesu, thy great mercy, and turn not for (my offences) thy lovely Face away from me. Secure me against the terror of that day, by dying now daily to all earthly things, and by uniting all the affections of my Soul to thee. Have mercy on all sinners, &c. *as before. Pater. Ave.*

The Tenth Petition.

Jesu, Jesu, Jesu, } Send me here
Jesu, Jesu, Jesu, } my Purgatory. !
Jesu, Jesu, Jesu, }

Jesu

Jesu send me here my Purgatory, and preserve me from those infernal Flames which are to punish sin eternally. Let the hope of thy mercy so abide in me, as I may never fall into despair of thy pardon. Mother of God, Patriarchs, Prophets, Apostles, Martyrs, Confessors, and Virgins, I beseech you to pray for me; and at that dangerous Passage help to protect me. With thy holy Sacraments, O Lord, then comfort me, and bring me to thy Kingdom of endless Felicity.

Have mercy on all sinners, Jesu, I beseech thee; turn their Vices into Vertues, and make them true observers of thy Law, and lovers of thee: bring them to bliss in everlasting glory.

Have mercy on all the Souls in Purgatory, for thy bitter Passion, I beseech thee, and for thy glorious name Jesus. O blessed Trinity, one Eternal God have mercy on me.

Our Lord Jesus Christ humbled himself, made obedient unto death, even the death of the Cross. Phil. 2. 8. Pater. Ave. Credo.

*In the name of Jesus, &c.**The Eleventh Petition.*

Jesu, Jesu, Jesu, } Grant me grace
 Jesu, Jesu, Jesu, } to fly evil com-
 Jesu, Jesu, Jesu, } pany.

Jesu, grant me grace to fly all evil company ; or if I chance to fall thereinto, I beseech thee by the merits of thy bitter Passion to preserve me from yielding by any temptation unto mortal sin. Make me, dear Jesu, with fear to remember in all my Actions thy divine Presence, who shalt be judge of all our Words and Comportments ; keep my mouth, O Lord, from Slandering, Lying, Cursing, Swearing, and from uttering Pride or Vanity. Thy power protect me ; thy wisdom direct me ; thy fatherly pity correct me, and make me so to live here amongst Men, as I may be admitted to the conversation of Angels in Heaven. *Amen.*

Have mercy on all Sinners, &c. as before. *Pater. Ave.*

The Twelfth Petition.

Jesu, Jesu, Jesu, } Give me grace
 Jesu, Jesu, Jesu, } to call to thee
 Jesu, Jesu, Jesu, } for help.

Jesu

Jesu grant me grace in all my necessities to call to thee for help. Keep my soul, sweet Jesu, from consent to sin; and that for the love of thee, I may detest Iniquity. What is here in Heaven, or what for me to desire on Earth but thee? whose blessed mouth hath pronounced: *Call upon me in time of Trouble, and I will deliver thee.* I therefore in all my weakness and temptation; in all my sufferings and tribulations confidently call on thee. Hear me, O Jesu, and have pity on me. Make me peaceable in Conversation; clean in Heart with holy cogitations, and joyfully to suffer persecution for the love of thee. Psal. 49.

Have mercy on all sinners, &c. as before. *Pater. Ave.*

The Thirteenth Petition.

Jesu, Jesu, Jesu, { Make me per-
Jesu, Jesu, Jesu, { severe in Vertue.
Jesu, Jesu, Jesu, {

IN holy customs, and vertuous exercises, Lord Jesu, keep my Soul and Body. Make me to fly all sinful delectation, and patiently to suffer Injuries and Rebukes, in satisfaction of my disobedient heart to thee. Let thy Obedience, O Lord

recompence for my Obstinacy; thy Abstinence for my Excess, thy Meekness and great Patience, for my Choller and Enmity, thy charity for my Malice: thy holy Death for my wretched Life, and for all my misery. Make me, O divine Jesu, seriously to ponder those severe words of thine: *He only that perseveres to the end, shall be saved.*

Mat. 10.
22.

Have mercy on all sinners, &c. as before. *Pater. Ave.*

The Fourteenth Petition.

Jesu, Jesu, Jesu, } Give me grace
Jesu, Jesu, Jesu, } to fix my mind
Jesu, Jesu, Jesu, } on thee.

Jesu grant me grace to fix my mind on thee; and that especially in the time of Prayer, when I ought most seriously to converse with thee. Stop the motions of my wandering Brain, the desires of my unstable Heart; and repress the power of my ghostly Enemies, who then most labour to draw my mind from heavenly thoughts to imagination of Sin and Vanity. O the beloved of my Soul, extinguish all vain and worldly Thoughts in me; that so I may be made worthy ever to behold thee face to face in thy eternal Glory. Have

Have mercy on all sinners, &c. as
before. Pater. Ave.

The Fifteenth Petition.

Jesu, Jesu, Jesu, } Give me grace
Jesu, Jesu, Jesu, } to order my life
Jesu, Jesu, Jesu, } to thee.

Jesu give me grace to order my
Life and all my Actions with a
pure intention to the glory and ho-
nor of thy most sacred Name. Break
my froward Spirit, O Jesu; make it
humble and obedient: Grant me
grace to depart this life with true
contempt of the World; and with a
joyful Soul to come to thee. Let
the Memory of those cruel torments
of thy most bitter Death and Passion
prepare me chearfully to undergo
all worldly Sufferings; and when my
Soul with any oppressing Grief shall
be most dejected; let the memory of
that immortal Glory which thou hast
prepared in Heaven for thy Servants,
rejoyce and greatly comfort me.
Hearken, O divine Jesu, to these my
most humble Petitions made to thy
divine Majesty; and grant me hea-
venly grace, that with such true fer-
vor and devotion, I may present
them to thee, as they may serve like
easie steps, whereby my Soul may

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ascend

ascend to the knowledge, love, and performance of my bound Duty unto thee. *Amen.*

Have mercy on all sinners, Jesu, I beseech thee; turn their Vices into Vertues, and make them true observers of thy Law, and lovers of thee; bring them to blis in everlasting glory.

Have mercy also on the Souls in Purgatory for thy bitter Passion, I beseech thee; and for thy glorious name Jesus. O blessed Trinity, one Eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, made obedient unto death, even to the death of the Cross. Phil. 2. 8. Pater. Ave. Credo.

HERE followeth an approved short devout Litany; made by a most pious Author, much moving a Christian heart, thereby lively to think of what our divine Lord and Master hath suffered by so cruel torments, and ignominious injuries for the salvation of ungrateful Man. By these Litanies, we also humbly crave pardon for our enormous sins, and cry to him that he will mercifully take pity upon us. Which Devotion, if said but with a pious and serious reflection, must needs incline

cline our Hearts most willingly to endure all manner of contempt and abjection; considering how small our greatest Sufferings are to be esteemed, if compared with those of Jesus Christ, the Son of God, and King both of Heaven and Earth; which he hath undergone to purchase our Felicity, as also grace and courage to imitate his blessed example, and by vertuous sufferance to expiate our grievous sins.

A SHORT
LITANY.

Of the great and various Sufferances, contempts and abjections which Jesus Christ hath undergone for Man's Salvation.

Jesu most poor and abject. Have pity on me.

Jesu unknown and despised. Have pity on me.

Jesu abandon'd by Men, and tempted by the Devil. Have pity on me.

Jesu betray'd, and sold at a contemptible price. Have pity on me.

Jesu blamed, accused, and most unjustly.

justly condemned. Have pity on me.

Jesu cloathed with a scornful habit of Mockery and Derision. Have pity on me.

Jesu buffeted, mocked and contemned. Have pity on me.

Jesu dragged with a Rope about thy tender Neck. Have pity on me.

Jesu esteemed for a possessed Person, and as a senseless innocent. Have pity on me.

Jesu all scourged to Blood, thy tender Body being torn with cruel stripes. Have pity on me.

Jesu undervalued, and esteemed less than *Barabas*. Have pity on me.

Jesu stript naked, and exposed to shame. Have pity on me.

Jesu crowned in derision with sharp thorns. Have pity on me.

Jesu charged with the heavy Cross of our sins, and with the curses of the People. Have pity on me.

Jesu become sorrowful even until death. Have pity on me.

Jesu oppressed with Injuries, Anguish, and great Humiliations. Have pity on me.

Jesu affronted, spit upon, beaten, hood-winkt, and scornfully abused. Have pity on me.

Jesu

Jesu cruelly nailed to an infamous Cross, betwixt two Thieves. Have pity on me.

Jesu scorned, despised, and without honor in the sight of Men. Have pity on me.

A Prayer unto Jesus.

O Most merciful and divine Jesu, who for the love of me vouchsafest to suffer so infinite a number of disgraceful Reproaches and Humiliations, above all human Comprehension; imprint the Memory thereof deeply, I beseech thee, in my Heart, with due esteem and love; and grant me grace, O blessed Jesu, I beseech thee, that I may both desire and practice with much joy a true contempt of my self, and sincerely love to be contemned, abused, mocked and greatly vilified for thy dear sake. *Amen.*

The

THE DEVOTION

OF THE

BEADS and ROSARY.

THIS Devotion, by the opinion of good Authors, took its beginning by an apparition of the B. Virgin to St. *Dominick*; whereby he was instructed with the manner for this devotion, and exhorted to publish and to teach the same to others, with promise of this sacred Virgins favor to all who should devoutly make use thereof.

But however, when, or by whom this Devotion hath been instituted; it is an Argument sufficient to prove, that it was inspired by the Holy Ghost; that it hath been long both approved and practic'd through the whole Catholic Church: after which to call any thing in question, is accounted by St. *Augustin* a most insolent

folent madness. Moreover, how can this Devotion be blamed by a Christian, whereby we do honor the principle Mysteries of the Christian, and true Catholic Faith, as it will here manifestly appear? The reason wherefore this Devotion of the Beads is called the *Rosary*, is because the triple division of the *Rosary*, into the joyful, dolorous, and glorious Mysteries is in some sort figured, and rightly alludes to threefold different sorts of *Roses*. The five joyful Mysteries, allude to the *White Rose*. The five dolorous to the *Red*. And the five glorious, are rightly represented by the sweet and pleasant *Damask*.

The Fifteen Tens of *Ave Marias* composing the *Rosary*, are as a devout and brief Simbol, representing to our Memory so many holy Mysteries of our divine Faith; which by this means are devoutly pondered both with much Fruit and Piety by all sorts of People whatsoever; yea, though blind, ignorant, and of the least Capacity.

After the *Pater Noster*, it is to be observed, that the usual custom of the Catholick Church is, to second it with an *Ave Marie*; whereby we do

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do imitate the best manner of soliciting with a temporal Prince; to whom having humbly delivered our Petition, for more assurance of better Success, we make also recourse to some powerful Favorite, that by his Mediation, we may the better obtain the desired dispatch of our Suit. Even so we having by the *Pater Noster* presented unto God our necessities; we then do humbly recommend the soliciting thereof to the sacred Virgin Mother, as his greatest Favorite, more able to prevail with him, then all the other Creatures both in Heaven and Earth. For if *Solomon* gave this assurance to his Mother *Bathsabee*, of the power, her Petition had with him, as to say: *Ask Mother, for it becometh not, that I return away my face*; how much less may we doubt of Jesus Christ his refusing any Petition which his blessed and beloved Mother shall crave and demand of him?

The manner and usual way to say the Rosary, is; first, after the Sign of the Cross, you must say the Creed, thereby to make an humble profession of your Faith. After which at each great Bead, you say a *Pater Noster*; and then ten *Ave Maries*, according to

to the number of the following little Beads.

The fifteen holy Mysteries represented to us by the Rosary, are these.

The first five are the joyful Mysteries; whereof the first, is the Annuntiation. The second, the Visitation. The third, the Nativity. The fourth, the Presentation of the child Jesus in the Temple. The fifth, when he was found at twelve years old, sitting amongst the Doctors in the Temple.

The five dolorous Mysteries are these. The first, Christ's Prayer in the Garden, sweating Water and Blood. The second, his being scourged at a Pillar. The third, his being Crowned with Thorns. The fourth, his carrying the heavy Cross. The fifth, his being Crucified thereupon.

The five glorious Mysteries are these. The first, Christ's glorious Resurrection. The second, his triumphant Ascension. The third, the coming of the Holy Ghost. The fourth, the sacred Virgin's Assumption into Heaven. The fifth, her glorious Coronation above all the Quires of Angels, and Heavenly Spirits there in glory.

Now

Now to make this Devotion more grateful to God, and much more profitable for our own Souls; we ought at the beginning of each pair of Tens to take one of these Mysteries, and make a serious reflection thereupon, with Thanksgiving to God for working thereby our Salvation. For by this means our Devotions will be greater, our Distractions will be less, and our spiritual Profit will be much encreased, by offering at each Mystery our Devotion to God, and to his blessed Mother, with a pious and grateful Memory of that divine Mystery; beseeching her to beg pardon for our unworthiness and sinful distractions in those our Prayers.

The five joyful Mysteries.

IN saying the first five Tens; at the first *Pater Noster*, and ten *Ave Marias*, we must contemplate the Angel *Gabriel*, denouncing to the Blessed Virgin the Incarnation of the Son of God, for our happy Redemption.

In saying the second *Pater Noster* and ten *Ave Marias*, we must contemplate how the Blessed Virgin went to visit *S. Elizabeth*, then with Child of *S. John*

S. John Baptist, who leaped in his Mothers Womb for joy.

In saying the third *Pater Noster*, and ten *Ave Maries*, we must contemplate the Birth of Jesus Christ our Saviour, in the poor Stable of *Bethlem*.

In saying the fourth *Pater Noster*, and ten *Ave Maries*, we must consider the Blessed Virgins presenting the Child Jesus in the Temple, the day of her Purification; and what great joy old *Simeon* received in taking him into his Arms.

In saying the fifth *Pater Noster* and ten *Ave Maries*, make good reflection what great joy the Blessed Virgin conceived, when after being lost for three days, she found her divine Son Jesus in the Temple, there sitting amongst the Doctors, hearing and proposing divine Questions unto them.

The Five dolorous Mysteries.

IN saying the first *Pater Noster* and ten *Aves*, contemplate how our loving Saviour praying in the Garden did sweat Water and Blood.

In saying the second *Pater Noster* and

and ten *Aves*, conceive how barbarously, and with what cruelty this our loving Redeemer Jesus was tyed naked to a Pillar, and most unhumanly scourged, till his whole Body was covered with goary Blood.

In saying the third *Pater Noster* and ten *Aves*, conceive with what scorn and mockery they crowned him in derision with a Crown of sharp Thorns.

In saying the fourth *Pater Noster* and ten *Aves*, consider with great compassion how barbarously he was compelled to bear his heavy Cross upon his sore and wounded Shoulders, thereby to augment his torment and confusion.

In saying the fifth *Pater Noster* and ten *Aves*, consider with a serious reflection, how this divine and loving Saviour of the World, was stript naked upon Mount *Calvary* to the open View of all his spiteful Enemies; and there most cruelly nailed upon a reproachful Cross, betwixt two notorious Malefactors.

The Five glorious Mysteries.

Saying the first *Pater Noster* and ten *Aves*, contemplate with a-rejoycing Heart, how gloriously our divine Redeemer Jesus did rise triumphantly, after his most dolorous Death and Passion.

Saying the second *Pater Noster* and ten *Aves*, consider how victoriously he ascended into Heaven in the presence of all his Apostles, and of his Blessed Mother, upon the fortieth day after his Resurrection.

In saying the third *Pater Noster* and ten *Aves*, meditate upon the divine descending of the Holy Ghost, in the shape of fiery Tongues upon the Apostles, the day of Pentecost; whereby their Hearts were all enflamed with Charity and Zeal for the glory of God.

In saying the fourth *Pater Noster* and ten *Aves*, contemplate how the glorious Mother of God was taken both in Body and Soul into Heaven, the day of her most happy Death.

In saying the fifth *Pater Noster* and ten *Aves*, consider with joyful reflection,

reflection, how gloriously she was there Crowned, and placed above all the Blessed Quires of Holy Angels, and Celestial Spirits; and there now remains our powerful and loving Advocate. Congratulate her eternal Bliss, adore Gods infinite goodness, and be truly devout to this happy Refuge of all Sinners, who truly and with a repentant heart address themselves unto her pious Patronage.

It will not now here be improper to let you understand why the *Ave Maries* are thus divided by the number of ten; which number in holy Scripture is much appropriated to sacred Things, as being the perfection and sum of all Primitive Numbers. For which cause it is also observed, that the *Magnificat* which this Immaculate Virgin did sing with so great jubilation of the Holy Ghost, contains just ten Verses, and is therefore compared to that *Decacord*, or Harp of ten Strings, wherewith King *David* (her Progenitor) used, by praising God to drive away the evil Spirit from King *Saul*; singing to it certain spiritual Songs or Psalms, so called from *Psallo* to sing; and thence *David's* Psalter, which contains in number

ber 150 Psalms, divided into three fifties. Thus are the fifty *Ave Marias* a third part of the Rosary, in which are contained a 150 *Ave Marias*, in imitation of the same number and division of *Dauids* Psalter or Psalms.

The reason why we repeat so often the *Ave Mary*, is thereby to renew a grateful Memory of the happy Incarnation of our divine Saviour Jesus Christ, whereof we are as often put in mind, as we repeat those joyful words of the Angel, when he brought that blessed Message and happy tidings to the blessed Virgin, by his Angelical Salutation (which we repeat,) when he said, *Ave gratia plena, Dominus tecum.* And therefore how can any good Christian repeat too often these Words of so great Benediction, and so joyful a Message to Man? who reneweth thereby a grateful Memory and Thanksgiving for so unspeakable a Benefit.

Luke 27

But Sectaries against this frequent Repetition of the *Ave Marie* upon the Beads Object, that God hears us as well at once, as by many times. To which the Catholic makes answer, that God heareth as well at once as at many

many times ; but we thereby do better employ our selves in more devoutly considering those holy Mysteries, whereof we are minded in the Beads ; and practise thereby perseverance in holy Prayer. Nor doth God always grant at our first request, but gives us the Example of him in the Gospel, who though at first asking was denied, yet at last he obtained his request, *by his importunity*. And it is well to be observed, that *Lactantius*, who lived above 1300 Years ago, (being Master to *Constantine* the Great,) hath a Discourse of purpose to commend the often repeating of the *Ave Marie*.

But it relisheth much of Superstition, say the Sectaries, to observe such a certain number of Prayers. To which the Catholic again makes answer, That it relisheth of Superstition to none, but to such as have lost their Taste to all true pious and godly Things ; as also to the Devotions of all the true Catholic Church. For what Superstition was it in *St. Paul*, that holy Eremit, to observe a certain number of Prayers, (counted by so many little Stones,) which he said every day ? Was it Superstition in
King

King *David* in repeating 27 times the same words in his 135 *Psalms*? The Sectary may as well say, what needeth the often repeating the self same thing? Or wherefore did *Joshua* command twelve Men to take up twelve Stones out of *Jordan*, and to lay down other twelve in their places, to signify the twelve Tribes? Will a Sectary call it Superstition in Jesus Christ, to choose twelve Apostles corresponding to the twelve Tribes of *Israel*? Or in Catholics to say three *Pater Nosters*, in honor of the adorable Trinity; or five, in honor of the five wounds of our divine Redeemer? No Sectary dare be so impudent, because nothing is herein done, but hath connection and proportion to some good End for which it is intended: And therefore to observe a certain number also of *Pater Nosters* and *Ave Maries*, in saying the Rosary; they having Relation to some good End, (to stir up our Devotion, and gratitude for these holy Mysteries of our Redemption, for which they are piously instituted and observed,) no Superstition can be found in them, but meerly Ignorance and Malice in the misbelieving Sectaries, who have

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ever forcibly opposed all Devotion to this glorious Virgin Mother of God ; though most clearly contrary to so many convincing Motives, most justly persuading all good Christians to be devout to her ; seeing how generally the Catholic Church (inspired and governed by the Holy Ghost) hath ever from the beginning, and throughout the whole Christian World, most zealously practised great Devotion to this Immaculate Virgin, as is made most evident by the multitude of Churches and Chapels, dedicated to God in her name and honor, and which yet doth so well appear in our Nation ; as also by many Solemn Feasts instituted by the same Authority, in honor and veneration of Her ; the multitude of Prayers composed to crave Her Intercession : And finally, so many Congregations, Confraternities, and Sodalties, erected, to be thereby enrouled under her powerful Protection. Furthermore, our divine Redeemer Jesus upon the Cross, did recommend his beloved Apostle S. John to Her ; and in him, all Christians likewise, to take them into her special Protection. Nevertheless, it is

to be observed; that the Devotion most grateful, as well to her blessed Son Jesus, as also to her self, will be to imitate her holy Vertues of Purity and Humility, of Meekness, Patience, Charity, and perfect conformity to the Will of God: For this is the truest Devotion whereby to gain her protection; as also the Grace and Benediction of her glorious Son Jesus, our most loving and only Redeemer.

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T H E
L I T A N Y

Of our Lord and divine Saviour

J E S U S.

L O R D have mercy upon us.
Christ have mercy upon us.

Lord have mercy upon us.

Jesu hear us.

Lord Jesu graciously hear us.

God the Father of Heaven, Have mercy upon us.

God the Son, Redeemer of the World, Have mercy, &c.

God the Holy Ghost, proceeding from the Father and the Son, Have mercy, &c.

Holy and glorious Trinity, three Persons and one God, Have mercy, &c.

Jesu

Jesu, Son of the living God.
 Jesu, splendor of the Father.
 Jesu, brightness of eternal Light.
 Jesu, King of Glory.
 Jesu, the Son of Justice.
 Jesu, the Son of the Virgin *Mary*.
 Jesu, whose Name is called
 Wonderful.
 Jesu, the mighty God.
 Jesu, the Father of the World to
 come.
 Jesu, the Angel of the great
 Counsel.
 Jesu, most powerful.
 Jesu, most patient.
 Jesu, most obedient.
 Jesu, mild and humble of Heart.
 Jesu, lover of Chastity.
 Jesu, our love.
 Jesu, the God of Peace.
 Jesu, the Author of Life.
 Jesu, the Example of Vertues.
 Jesu, the zealous seeker of Souls.
 Jesu, our God.
 Jesu, our Refuge.
 Jesu, the Father of the poor.
 Jesu, the Treasure of the Faithful.
 Jesu, the good Shepherd.
 Jesu, the true Light.
 Jesu, the eternal Wisdom.
 Jesu, all infinite Goodness.

Have mercy upon us.

Have mercy upon us.

A little Manual of the

Jesu, the Way, the Truth, and
the Life.

Jesu, the joy of Angels.

Jesu, Master of the Apostles.

Jesu, the teacher of the Evan-
gelists.

Jesu, the strength of Martyrs.

Jesu, the Light of Confessors.

Jesu, the Purity of Virgins.

Jesu, the Crown of all Saints.

Be propitious unto us, spare
us Lord Jesu,

Be propitious unto us, spare
us Lord Jesu.

From all sin, Lord Jesu
deliver us.

From thy anger, Lord Jesu
deliver us.

From the Deceits and Snares
of the Devil,

From the Spirit of Fornication,

From perpetual Death,

From all neglect of thy holy

Inspirations,

By the Mistry of thy most
holy Incarnation,

By thy Nativity.

By thy Infancy.

By thy divine Life.

By thy Labors and Travels.

By thy Agony and Passion.

Have mercy upon us.

Lord Jesu deliver us.

By

Poor Man's Devotion.

415

By, thy Cross and Dereliction.
By thy unspeakable Pains and
Languishings,
By thy Death and Burial,
By thy glorious Resurrection,
By thy Ascension into Heaven,
By thy incomparable Joys.
By thy eternal Glory,
Lamb of God thou takest away the
sins of the World, spare
us Lord Jesu.
Lamb of God thou takest away the
sins of the World, Graciously
hear us Lord Jesu.
Lamb of God who takest away the
sins of the World, Have
mercy upon us.
Jesu hear us.
Lord Jesu graciously hear us.

Lord Jesu deliver us.

Let us Pray.

O Lord Jesu Christ, who hast said
unto us, ask and you shall re-
ceive, seek and you shall find, knock
and it shall be opened unto you:
grant, we beseech thee, upon this
our most humble Petition, the effect
of thy divine Love, that we may
love thee with our whole Heart, and
never

never cease from thy Praises, nor from glorifying thy holy-Name.

O most loving and our divine Redeemer, Jesu, work in us thy perpetual love, together with the fear of thy sacred Humanity, which thou hast anointed and sanctified by the Union of thy Deity; that we may be evermore subject and obedient to thee; since thou dost never leave those destitute of thy Grace, whom thou hast establish'd in the solidity of thy love; who with the Father and the Holy Ghost livest and reignest God World without end. Amen.

The LITANT of our Blessed Lady of Loretto.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven, Have
 mercy upon us.
God the Son Redeemer of the
 World

World, Have mercy upon us.

God the Holy Ghost, Have mercy upon us.

Holy Trinity one God, Have mercy upon us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine Grace,

Most pure Mother,

Most chaste Mother,

Undeiled Mother,

Untouched Mother,

Lovely Mother,

Glorious Mother,

Mother of our Creator,

Mother of our Saviour,

Most prudent Virgin,

Venerable Virgin,

Renowned Virgin,

Powerful Virgin,

Mild and Meek Virgin,

Faithful Virgin,

Myrror of Justice,

Seat of Wisdom,

Cause of our Joy,

Spiritual Vessel,

Honorable Vessel,

Vessel of Devotion,

Mystical Rose,

Pray for us.

Pray for us.

Pray for us.

Strong

Strong Tower of David.

Solid Tower of Ivory.

Golden Habitation.

Ark of the Covenant.

Gate of Heaven.

Morning Star.

Health of Sick.

Refuge of Sinners.

Comforters of the afflicted.

Help of Christians.

Queen of Angels.

Queen of Patriarchs.

Queen of Prophets.

Queen of Apostles.

Queen of Martyrs.

Queen of Confessors.

Queen of Virgins.

Queen of All Saints.

Lamb of God who takest away the

sins of the World, Spare us O Lord.

Lamb of God who takest away the

sins of the World, Hear us O Lord.

Lamb of God who takest away the

sins of the World, Have mercy

upon us.

Christ hear us.

Christ graciously hear us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in Hea-

ven, &c.

Let

Pray for us.

Pray for us.

Let us Pray.

O God of unspeakable mercy, who hast vouchsafed for our sakes to be made not only Man, but the Son of Man; and wouldest have a Woman to be thy Mother on Earth, who from all Eternity hadst God to be thy Father in Heaven; Grant that we may celebrate her Memory most devoutly, honour her Maternity most sincerely, and be most humbly subject to her most excellent Dignity, who hath conceived Thee of the Holy Ghost; hath brought Thee forth of her Womb, remaining a pure Virgin; and to whom thou hast most humbly vouchsafed to be subject here on Earth, who art the only begotten Son of God, our Lord Jesus Christ; who with the Father and the Holy Ghost, livest and reignest World without end *Amen.*

Let us Pray.

Defend, we beseech thee, O Lord by the intercession of the ever Virgin *Mary*, this thy Family from all adversity; and, being prostrate before thee with a most profound Humility of Heart, favorably protect us from the Snares of our Enemies:

mies : Through our Lord Jesus
Christ, thy only Son, who liveth
with thee in the Unity of the Holy
Ghost, for ever and ever. *Amen.*

Soli Deo Honor & Gloria.

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